Βαπτισμων Διδαχης.

Of the Doctrine of Baptisms, } *Heb.6. 2.*

OR, A

DISCOURSE

OF THE

BAPTISM

OF

Water *and of the* Spirit.

By *John Gosnold*, A servant of Christ, and of his Churches.

Mark 16. 16. *He that Believeth and is Baptized, shall be saved.*
Acts 8. 12. *When they Believed — they were Baptiz'd, both* [*Men and Women.*]
John 3. 23. *John was Baptizing in Ænon — because there was* [*much Water*] *there.*
Luke 7. 29, 30. *The Publicans* [*justified*] *God, being Baptiz'd of John. But the Pharisees and Lawyers* [*rejected the Counsel of God,*] *being not Baptiz'd of him.*

None of old were wont to be Baptiz'd, but in a grown age. *Ludovic. Viv. De Civit. Dei. Lib.* 1. *cap.* 27.
Baptizing of Children was not in use in *Paul's* time, *Erasm.* on the *Romans.*
I confess my self unconvinc'd by Demonstration of Scripture for Infants Sprinkling. *Dan. Rogers.*
There was no such thing as Sprinkling, used in Baptism in the Apostles time, nor many Ages after them. Mr. *Mede* on *Titus* 3. 5.

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XUM

CHAP. I.

That Water-Baptiſm is an Ordinance of Jeſus Chriſt, ſtill in force; And to continue to the end of the World.

AS a Foundation to this Chapter, we ſhall begin with the Inſtitution and Commiſſion of Water-Baptiſm. *Matth.* 28.

Go Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, verſe 19.

Teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you alway, even unto the end of the World, Amen. ver. 20.

From theſe two verſes, we ſhall do theſe two things.

Firſt, Shew that this is Water-Baptiſm.

Secondly, That this Baptiſm is to continue to the end of the World.

Firſt, That it is Water-Baptiſm.

It is either the Baptiſm of Water, or of the Spirit, or of Suffering.

But 'tis neither the Baptiſm of the Spirit, nor of Suffering:

Therefore the Baptiſm of Water.

It muſt be one of theſe three Baptiſms, becauſe there is no other ſpoken of, in all the New Teſtament.

1. That it is not the Baptiſm of Suffering; We ſuppoſe none ſo abſurd, as to imagine, that Jeſus Chriſt intended that his Diſciples ſhould perſecute and afflict one another.

2. That it is not the Baptiſm of the Spirit, which is the only thing to be cleared, appear;

First, Because this Baptism is commanded, *Go Teach &c.* But the Baptism of the Spirit was never commanded, nor was it ever any mans sin not so to be Baptized: *Ergo,*

Secondly, This Baptism was to be administred by men, *Go ye &c.* speaking to his Disciples.

But the Baptism of the Spirit was never administred by men; Jesus Christ was the alone Minister of this Baptism.

Thirdly, This Baptism in the Commission was to all Nations, *Go Teach all Nations Baptizing them, &c.*

But the Baptism of the Spirit, fell only on some few at the beginning.

We might add, if further proof were necessary, that this cannot be the Baptism of the Spirit, because this Baptism was to be administred in the name of the Spirit.

Therefore we conclude, that the Baptism here Instituted, is the Baptism of Water.

Besides, as Mr. *Baxter* well observes, the Primitive practice of the Apostles, all along the History of the *Acts*, proves this Baptism in the Commission to be Water-Baptism. As you may see it practised in expreis terms, in the story of *Philip's* Baptizing the *Eunuch*, *Acts* 8. 36. *As they went on their way, they came unto a certain* [*Water,*] *and the* Eunuch *said See, here is* [*Water,*] *What doth hinder me to be Baptized?* And verse 38. *They went down both into the* [*Water,*] & Philip *Baptized the* Eunuch. And ver. 39. *And when they were come up out of the* [*Water,*] Again, *Acts* 10. 47, 48. *Can any man forbid Water,* [*that these should not be Baptiz'd, and he commanded them to be Baptized in the name of the Lord.*

Thus you see, the Apostles, the best Interpreters of our Lord, understood by Baptism, *Matth.* 28. Baptism of Water; For other Commission they have not, this being the only place that Water-Baptism was instituted and given in Commission to all Nations. *Go Teach all Nations, &c.*

The Apostles till now were not to go forth into the way of the Gentiles, *Matt.* 10. 5. *Luke* 24. 47, 49.

Besides, all the Churches which were after planted, were thus Baptized, as appears both in the *Acts* and in the *Epistles.* But more of this hereafter.

If

If any yet should object, that Water-Baptism was only *John's* Baptism;

We answer, we have already sufficiently proved that this was Christ's Baptism also. And indeed the difference between *John's* Baptism, and Christs, was not in the Element (as if *John's* Baptism were Water-Baptism, & *Christ's* Spirit-Baptism) The only difference being this, that *John* Baptiz'd in the *Messiah* to come, Jesus Christ and his Disciples, in himself already come: as appears *Acts* 19. beginning.

Thus we have done with the first particular, to wit, that this is Water-Baptism in the Commission. *Matt.* 28.

The light of this Truth hath shined so clear, that it hath convinc'd the Judgment, and gain'd the Practice of all that have professed Christianity, for above the space of 1600 years, except some few Notionists and Seekers of few years late past.

For the second particular: That this Baptism is to continue to the end of the World;

We thus prove.

First, That which was once commanded by Jesus Christ, the great Prophet of the New Testament, and never repeal'd by him, is still in force and to continue.

But Water-Baptism was commanded by Jesus Christ, and never repeal'd by him;

Therefore it is still in force, and to continue.

That this Baptism was commanded by Christ, hath been already fully prov'd. We further add,

First, and by that Authority, whereby he had all Power in Heaven and Earth given unto him. *ver.* 18. *All Power is given unto me in Heaven and Earth. Go ye therefore &c.*

Here you have as it were his Letters Patents, that is, his full Warrant he had from his Father to institute this Ordinance.

Secondly, Commanded to be performed in so solemn a manner, as no Ordinance is in all the New Testament, to wit, *In the name of the Father, and of the Son, and of the Holy Spirit.* Which notes the great Honor that Christ hath put upon this Ordinance.

Therefore without a Repeal from the same hand and power that did institute it, it must still be in force, but no Repeal

can be shewn, nor the least shadow of any such thing in all the New Testament.

The Apostle *Paul* saith, *Galat.* 3. 15. *Though it be a mans Covenant or Testament, yet if it be confirm'd, no man disanulleth or addeth thereto:*

How much more dangerous then is it to disanul the last Will & Testament of our Lord, which he hath with such full Authority commanded *ver.* 18. and so solemnly ratified in the name of Father, Son, and Spirit, and that, the very last thing he did before his Assention into Heaven. Read at large, the peril in so doing, *Heb.* 2. beginning: & *Heb.* 12, 25.

A second Argument to prove the continuation of this Ordinance, is from the Conjunction between *Teaching* and *Baptizing*, in the Institution, *Go Teach, Baptizing.* And again ver. 20. *Teaching &c.*

Now as long as Teaching is to last, so long ought Baptism to last.

But that Teaching is still in force, and to continue to the end of the World, all men will easily grant: Therefore Baptism.

What therefore Christ hath so solemnly joyn'd together, let no man put a sunder.

Thirdly, The Text saith expresly, it is to continue to the end of the World, *ver.* 20.

Wherein, as plain as words can speak it, Jesus Christ layes down the continuation of this Ordinance.

Lo, I am with you (to wit, to blesse and assist you in your Work, which he had before said in *ver.* 19. was to Baptize) *alway, even unto the end of the world, Amen.*

And that the Apostles in their own persons were to continue to the end of the World, we suppose no man so weak or wilful to imagine, that this was Christs meaning, and therefore must be understood of them, and their Successors to the end of the World.

Object. But to the end of the World, say some, is meant the end of that present age.

Ans. Though 'tis true the word αἰὼν doth sometimes signify an Age, yet this phrase here in the Text, συντέλεια τοῦ αἰῶνος, is constantly used by the same *Evangelist*, to signifie the end of the World.

So.

So *Matt.* 13. 39. *The Harvest is the end of the World*, and ver. 40. *So shall it be in the end of this World.* And again ver. 49. Chap. 24. 3. *When shall these things be? and what shall be the sign of thy coming, and of the end of the World.*

In all which places, all men understand the end of the World, in the sense we do here: & therefore there is no other reason why any other meaning should be put upon this place.

This may suffice for the proof of the second particular, that the Ordinance of Baptism is still in force, and to continue to the end of the World.

Herein also we have the consent of all men in all Ages, excepting some few risen up of late.

Object. Some further object against the present practice of this Ordinance, for want of a due and lawfull Minister or Administrator, qualified by an extraordinary Call as the Apostles had, and a power to work Miracles.

Answ. First, that Miracles are not required to the Minister of this Ordinance, because the Text it self saith expressly, that *John* the *Baptist*, the first and great Baptizer did no Miracle, *Iohn* 10. 41. yet his Baptism was from Heaven, *Matth.* 21. 25.

Secondly, That no extraordinary call, is required to constitute a lawful Administrator, appears from the Institution it self, *Matth.* 28.

The Apostles being Commission'd in this Ministration as Teachers, *Go Teach and Baptize.*

There are two things in this Commission about this matter.

First, That he must be a Teaching Disciple.

Secondly, That no more is requir'd but a Teaching Disciple.

Both these are contained in those words, *Go Teach, and Baptize.*

Further *John* 4. 2. Christs Disciples are said to Baptize as Disciples. *Jesus himself Baptized not, but his Disciples.*

So also in the History of the *Acts*, after the Commission given by Christ, which certainly was punctually ob'erv'd by them; yet we read nothing of *Philips* extraordinary Mission to them at *Samaria*, when he Baptiz'd them, *Act.* 8.

So

So of *Ananias* that Baptiz'd *Paul*, all that is reported of his fitneſs or qualification to this work, is, that he was a Diſciple *Acts* 9. 10. *And there was a certain Diſciple at* Damaſcus *named* Ananias, *&c. And he Baptized him.* ver. 18.

Neither is it probable, that *Peter* Baptiz'd all the 3000. *Acts* 2.

Thus we ſee, that if the next immediate Age, after the Aſcention of Chriſt, may be allowed to be the beſt Interpreters of his mind, that a Diſciple as a Diſciple, is a fit and right Miniſter of this Ordinance.

This Objection is as much againſt the practiſe of all Ordinances; and commonly they that begin here, ſeldom make an end, till they deny all. A juſt Judgment of God.

Object. Some yet further object, that for a long time we have loſt the uſe of this Ordinance, by that Antichriſtian darkneſs which has cover'd the face of the whole earth; and therefore have no power to practiſe this Ordinance again, till ſome extraordinary Prophet be rais'd up amongſt us.

Anſw. We have a Precedent under the Law what to do in this Caſe; When the people of *Iſrael* were carried into captivity, and having there loſt, by reaſon of their Bondage, the practiſe of ſome of their Ordinances,; yet after their return, never ſtayed for an extraordinary Prophet; but did reform according to the Law of *Moſes*, and thereby many loſt-Ordinances (as the Feaſt of Booths or Tabernacles) were reſtored according to their firſt Inſtitution.

This was our Caſe, who 'tis true for a long time in this Nation loſt many of the New Teſtament Ordinances, in their Primitive purity and Practiſe; yet now our eys are open, what remains, but according to thoſe Reformers under the Law to ask for the old paths and walk therein, and to reform in all things, as 'tis written in the New Teſtament of our Lord, that great Prophet and Law-giver under the Goſpel.

We have the ſame Law to walk by as the Primitive Diſciples had; and muſt therefore walk as they did.

Read *Jeremiah.* 6. 16. *Thus ſaith the Lord, Stand ye in the ways, and ſee, and ask for the old Paths, Where is the good way, and walk therein, and you ſhall finde reſt for your ſouls; But they ſaid, We will not walk therein.*

Obj.

Object. Lastly, If any shall object, that at first amongst us in this Nation an unbaptiz'd person did Baptize, and so could be no lawful Administrator.

Answ. We conceive the answer is ready and at hand, that the first Baptizer must of necessity be unbaptiz'd, even *John* the *Baptist* himself, and yet judged a fit Administrator of so excellent a subject as our Lord himself was. *Matt.* 3. latter end.

Thus we trust we have sufficiently established this great Ordinance of Baptism, and answered all the Objections to the contrary, of such who have endeavoured to raze it to the ground, and herein have dealt more unkindly with Christ, and his Ordinances, than our Fore-fathers; they indeed have corrupted it for many Generations, yet have kept alive the name of it: But some few in our Generation (which is far worse) have totally laid it aside. They have mistaken the Subject, These have nulled the Ordinance, making the Commands of Christ our great Prophet and Law-giver, no better than an old Almanack out of date.

How justly have we cause to take up the complaint of the Prophet? *They have transgressed the Law, and changed the Ordinance. Isa.* 24. 5.

Before we end this Chapter, we desire such to consider by way of Caution, whether they come not under this Charge, that have seen and confess'd the invalidity of *Infants Baptism*, as to the subjects, and therefore have deny'd it to their own children; and yet sit down contented with what they have received in their *Infancy*, and have not been obedient unto Christs Commands themselves since of grown years.

For a Conclusion to this first Chapter, see the danger of such, as obey not Christ in all things whatsoever he hath commanded, *Acts* 3. 22, 23. compar'd with this 28. *Mat.* ver. 20. where you have almost the same words.

Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren like unto me, Him shall you hear in all things whatsoever He shall say unto you. ver. 22.

And it shall come to passe, that every soul, which shall not hear that Prophet, shall be destroyed from among the People. verse 23.

Now

Now among others, in this one thing, was Jesus Christ a Prophet, like unto *Moses*, that as long as *Moses* his Law continued: so long every part of the Law was to continue. In like manner, as long as the Gospel is to continue: so long every part of it is to continue. As *Moses* his Law and every part of it was to continue till Christs first coming: *Mal.* 4. 4. So Christs Gospel and all the Ordinances thereof until his second coming.

We leave this Note with you, That Christ hath provided for the continuance of those Ordinances in especial manner, which he fore-saw the Divel and his Instruments would especially strike at, and root out, to wit, Baptism, his last Supper, and his Ministry. His Supper, *Luke* 22. 19. *This do in remembrance of me.* Which *Paul* interprets, *till he come again.* 1 *Cor.* 11. 24, 25, 26.

So for Baptism and his Ministry, here in *Matt.* 28. 19, 20. which hath been the Subject of our present discourse.

And Jesus Christ himself was found living, and dying in the use of Ordinances.

This shall suffice for the first Chapter, to wit, That Water-Baptism is an Ordinance of Jesus Christ still in force, and to continue to the end of the world.

CHAP.

CHAP. II.

That the Manner of the performance of this Ordinance, is by Dipping.

HAving in the former Chapter prov'd that Water-Baptiſm is an Ordinance of Jeſus Chriſt, ſtill in force; we ſhall now ſhew you, that the way and manner to perform this Ordinance, is by *Dipping* the whole body under Water.

We ſhall make this good by three Arguments.

Firſt, From the ſignification of the Word.

Secondly, From the conſtant practice of Chriſt and his Diſciples all along the new Teſtament.

Thirdly, From the Ends of Baptiſm.

Firſt, From the ſignification of the word Βαπτίζω, which in its proper and native ſignification, is to Dip.

This the Learned in all Ages, and all Lexicons or Dictionaries, do acknowledge: Nor can we find by the moſt diligent ſearch, that 'tis otherwiſe accepted by any Author whatſoever, excepting ſome very few of late. I ſhall inſtance in ſome few, chiefly thoſe in *Engliſh*, eaſily to be had.

Hugo Grotius, as Learned a man as any our latter Age hath afforded, ſaith, the Word ſignifies *to Dip under Water*, in a little piece of his, concerning his Judgment of *Infant-Baptiſm*.

Biſhop *Uſher* in his *Body of Divinity*, ſaith the ſame.

As alſo Dr. *Ames* in his *Marrow of Divinity*. Book 1. Chapter 40.

So Mr. *Perkins*. All theſe of good Authority in point of Learning in all Nations.

Ball's Catechiſm, *waſhed by Dipping*.

Mr. *Leigh* in his *Crit. Sacr.* on the New Testament, the last and best of this kind, saith, The native and proper signification of the Verb is, *to Dip into Water, or to plunge under Water*; and, of the Substantive, *Dipping into water.*

So, *Wilsons* Dictionary.

The *Dutch* Translation, according to their Language, read, for *John* the Baptist, *John the Dipper*, and for, He Baptiz'd them, *He Dipp'd them.*

The Common-Prayer Book prescribes *Dipping*, as the best way, for the manner of the performance of this Ordinance: although it does allow of sprinkling, in case of weakness, yet prefers *Dipping*, and alwaies places it first. *The Priest shall Dip &c.* so, often.

The last Instance is, of *Daniel Rogers*, an *English* Writer of good esteem: He in his Treatise of the two Sacraments of the Gospel, *Part.* 1. *Chap.* 5. hath these words; It ought to be the Churches part to cleave to the *Institution*, which, saith he there, is *Dipping*, especially, it not being left arbitrary by our Church to the discretion of the Minister, but requir'd to *Dip* or *Dive.*

He further saith there, That he betrays the Church, whose Officer he is, to a disorder'd errour, if he cleave not to the Institution, which is, to *Dip.*

And this I so aver, as thinking it exceeding material to the Ordinance, & no slight thing, yea, which Antiquity constantly, and without exception, of Countreys hot or cold, witnesses unto; And especially the constant Word of the *Holy Ghost* first and last approveth, as a Learned Critick upon *Matthew* 3. 11. hath noted, to wit, *Casaubon.* More to this purpose, there. And further saith, "I doubt not but contrary to our Churches intention, this errour having once crept in, is maintained still by the carnal ease of such, as looking more at themselves than at God, stretch the liberty of the Church in this Case, deeper and further than either the Church her self would, or the solemnes of this Sacrament may well & safely admit. I speak this, as desiring such as it concerns in their places, to look to their Duty in this behalf; Afterwards further saith, *I confess my self unconvinc'd by demonstration of Scripture for Infants sprinkling.*

Thus

Thus you ſee we are not ſingular and alone in this matter, but have given you a Cloud of Witneſſes, and 'twere eaſy to give as many more; but that we think the thing is very plain, and ſhall in this Chapter again bring in more teſtimony to this point.

But, becauſe ſome ſay, It ſignifies Sprinkling alſo, we will conſider how 'tis us'd in the New Teſtament.

Firſt, The Tranſlators themſelves never once in all the New Teſtament, render it by Sprinkling. There is another word for that, which they conſtantly Tranſlate to Sprinkle, to wit, *ῥαντίζω*.

Secondly. They render this word in effect thus themſelves, to wit, by Waſhing, *Mark* 7. 4, 8. *Luke* 11. 38. *Heb.* 9. 10. which we know is by *Dipping* ſo much as is waſhed.

Now when 'tis applyed unto men, it muſt needs take-in the whole Body or Perſon. In this Tenure it often runs, as, [*He*] *was Baptiz'd*, and *Baptiz'd* [*him*]; But more of this hereafter.

Thirdly, The Theme or root of this word, to wit, *Βάπτω*, They tranſlate expreſly by *Dipping*, *Luke* 16. 24. *John* 13. 26. *Revel.* 19. 13.

By all this, it manifeſtly appears, that the word ſignifies to *Dip*, and not to Sprinkle.

The Tranſlators themſelves ſeem to us conſcious in this matter, becauſe they have conſtantly retain'd the *Greek* word *Baptiſm* in the Tranſlation.

And thus we have done with the firſt Argument, *viz.* the Signification of the Word.

The ſecond Argument to prove, that 'tis *Dipping*, is, from the practice of Chriſt, and his Diſciples, all along the New Teſtament.

The firſt Baptiſm in the New Teſtament was in a River. Matt. 3. 6. — *were Baptiz'd in Jordan.*

The place they were Baptiz'd in, notes that *Baptiſm* was by *Dipping*. *Deodate* on this place, in his Annotations, ſaith, they were *plung'd in Water*. And the late Annotations, put forth by the Aſſembly, *Dipping in Jordan.*

The next that was Baptiz'd was Jesus Christ himself, *ver.* 16. *Jesus when he was Baptized, went up out of the Water*, which implies it was *Dipping*, and the parallel place with this, *Mark* 1. 9. *Jesus was Baptiz'd of John in Jordan.* The *Greek* is Εις τὸν Ἰορδάνην. *into Jordan.* Now, what sense would this be *Jesus* was sprinkled into *Jordan.*

Cajetan saith, Christ was Baptiz'd, not by sprinkling, but by Dipping into the Water. And *Lucas Brugensis* on *Matth.* 3. 16. saith, The party Baptized, went into the Water, as deep as his thighs or Navel, the rest of his Body was Dipp'd, not Sprinkled.

So also concerning *Philips* Baptizing the *Eunuch*, *Acts* 8. 38. 'tis said, *They went both down into the Water*, and ver. 39. *When they were come up out of the Water.*

The late Assembly-Annotations on this Text, saith, they were wont to Dip the whole Body. And *Piscator* on the place saith, The ancient manner of Baptism was, that the whole Body was dipp'd into the Water.

In *John* 3. 23. the reason is given, why *John was Baptizing in Ænon near to Salim*, *because there was much Water there.*

Now if he had not Dipped, but sprinkled, this could be no manner of reason, for a very little Water, will serve to sprinkle thousands, as *Cornelius à Lapide* notes.

And *Piscator* on this place saith, That Baptism was by Dipping the whole Body in Water.

Thus you see the Primitive practise of this Ordinance, was by Dipping the whole Body under Water, so plainly from the Text it self, that it hath forc'd the Confession of all our Commentators, both ancient and modern.

Many more Testimonies might be brought, if we thought these already urged were not more than enough.

The case is so clear, that *Calvin* up and down his works, doth often with many others in our daies confess, that the ancient manner of Baptism in the Primitive times was, by Dipping the whole Body under Water.

Now why their practice should not be for our example in the manner of the performance of this great Ordinance, as indeed in all other Ordinances, we see not the least shadow of reason on the contrary to dispence with. *Calvin*

Calvin himself confesses, That the Church hath assum'd this liberty to her self of Sprinkling; but by what power or Authority, we know not.

Mr. *Mede*, a great Antiquary, in his *Diatriba*, on *Titus* 3. 5. saith, "That there was no such thing as Sprinkling us'd in Bap-"tism, in the Apostles time, nor many Ages after them.

'Tis not yet past the memory of some alive, since Dipping was practis'd in some places in this Nation.

And the *Font* derives its name from a *Fountain*, a fit place to Dip in.

Thus we have done with the second Argument, A particular so clear, that we know not how there can be any rising up against it.

Thirdly, That Baptism is by Dipping and not by Sprinkling, appears from the Ends of Baptism, which resembles a Death, Burial, and Resurrection. *Rom.* 6. 3, 4, 5, 6. *Know ye not, that so many of us as were Baptized into Jesus Christ, were Baptized into his Death? Therefore we are Buried with him by Baptism into Death, that like as Christ was rais'd up from the dead by the Glory of the Father: even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection; Knowing this, that our old man is crucified with Him, that the body of Sin might be destroyed that henceforth we should not serve Sin.* So *Colos.* 2. 12. *Buried with him in Baptism, wherein also you are risen with Him.*

In these two places, *Baptism* is manifestly resembled unto a Death, Burial, and Resurrection; Dipping in Water, or plunging under Water, unto a Death and Burial; Our Rising again out of the Water, both to rising from a state of sin to newness of life, and our Resurrection at the last day.

When men are dead we bury them by covering the whole Body under ground, and not by scattering or sprinkling a little dust or Earth on their faces only.

What little resemblance then is there between Baptism, and a Burial, in Sprinkling? and how fully is it expres'd by Dipping?

Daniel Rogers, in his fore-mentioned Treatise hath these words, The Essence of Baptism in the very Symbolicalness of it, urgeth no lesse than Dipping; for what resemblance, saith he, of our Burial and Resurrection with Christ, is there in Sprinkling?

Our late Annotations on this place have these very words, The Apostle seems to allude to the Ancient manner of Baptism, which was to Dipp the parties Baptized, and as it were to Bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the Burial of our old man, and our Resurrection to newness of life.

And this part of the Annotations was done by Doctor *Featly*.

'Tis generally agreed on, That as the Supper, so Baptism represents Christs death: And, saith the Apostle, *We are buried with him by Baptism into death, &c.* which must needs be by Dipping: else what Analogy or proportion is there between Baptism and Burial; between the Sign, and the thing signified?

Deodate on this place also saith, Baptism was by Dipping in Water.

And *Piscator* saith, The Apostle seems to have respect to the whole body Dipped into Water, and presently drawn out again.

Remarkable is the Testimony of Mr. *Thomas Goodwin*, in his Support of Faith from Christs Resurrection, Chap. 7. quoting these two places, *Rom. 6. Colos. 2.* he hath these very words; "The eminent thing signified & represented in Bap-"tism is Christs Death, Burial and Resurrection, in the Bapti-"zed's, being first buried under water, and then rising out of it. More there to this purpose.

Thus we have done with our third Argument, wherewith we conclude this second Chapter, *viz.* That the manner of performance of this Ordinance is by Dipping the whole Body under Water.

CHAP.

CHAP. III.

That the Subjects of Baptism are grown Persons, fitly qualified, and not Infants.

FOr the proof of this particular, we will enquire into the qualifications, that the New Testament requires, to constitute a person a fit Subject for this Ordinance.

First, That they should be, Taught and made Disciples. So in the Institution, *Matth.* 28, 19. *Go Teach all Nations, Baptizing them, &c.*

They should be then, such of all Nations as are first Taught or made Disciples, as the word, Μαθητευσατε is well known and confessed by all to signifie, to wit, to Discipulize, Disciple, or make Disciples. They must be first made Disciples, then Baptiz'd, not before; to do otherwise, is to invert and change the Order of the Commission, which runs thus, *Teach and Baptize.*

A parallel place in sense with this, we have, *Joh.* 4. 1 *Jesus made and Baptized more Disciples &c.* First (according to his own Commission afterwards) he made Disciples, then Baptized them.

So then one qualification the Scripture requires before Baptism, is, first to be Taught, or made Disciples.

Secondly, Faith is another Prerequisite unto Baptism. They must be Believers that are the fit Subjects of Baptism; for this, see *Mark* 16, 16. *He that believeth and is Baptiz'd, &c.*

First, Believing, then Baptizing. This place is Parallel in Time with *Matt.* 28. and is the Commission or Institution of Baptism; Whereas in *Matt.* is requir'd Discipling, in *Mark* Believing; It then appears, They must be Believing Disciples.

Baptizing

Baptiſm was practis'd upon theſe Terms all along the Hiſtory of the *Acts*. So Chapter 8. 12. *When they Believed* Philip, *preaching the things concerning the Kingdom of God, and the name of Jeſus Chriſt, they were Baptized both men and women*, not Children and Infants.

So verſe 36. The *Eunuch* asked *Philip*, what did hinder him to be Baptiz'd? *Philip* anſwers, *If thou Believeſt with all thine heart, thou mayeſt*. And the *Eunuch* answered and ſaid, *I believe that Jeſus Chriſt is the Son of God*. ver. 37. and ver. 38. *They went down both into the Water, both* Philip *and the* Eunuch: *and he Baptiz'd him*. So we ſee that, *Philip* requires Faith of the *Eunuch*, before he would Baptize him.

So in the Jaylors caſe, *Acts* 16. 31. *Paul* ſaid to him, *Believe on the Lord Jeſus Chriſt*. And then verſe 33. 34. *He was Baptized, Believing in God*.

So alſo *Acts* 18. 8. Criſpus *Believed on the Lord, and many* of the *Corinthians hearing*, *Believed and were* Baptiz'd.

So then, Faith, and the Profeſſion of it, is to precede Baptiſm.

Thirdly, Repentance and Confeſſion of ſin is requir'd before Baptiſm.

The firſt Baptiſm that ever was adminiſtred was upon theſe tearms. *Matt.* 3. 2. *John* the Baptiſt preacht Repentance to them. *Repent ye*, So ver. 8. *Bring forth fruits meet for Repentance*. And verſe 6. *They were Baptized of him in Jordan, confeſſing their ſins*. Again, verſe 11. *I indeed Baptize you with Water unto Repentance*.

So *Peter* calls for Repentance before Baptiſm, *Acts* 2. 38. *Repent and be Baptized*.

Hence Baptiſm is often called *the Baptiſm of Repentance*, *Mark* 1. 4. *Luke* 3. 3. *Acts* 13. 24. and 19. 4.

So in *Heb.* 6. 1, 2. Repentance and Faith are p'ac'd, as Antecedents unto Baptiſm. *Not laying again the Foundation of Repentance from dead works, and of Faith towards God, of the Doctrines of Baptiſms, &c.*

Thus we ſee who are the fit Subjects of Baptiſm, *viz.* Diſciples perſons Taught, and converted to the Faith, Believers, and Penitent perſons.

Hence

Hence then we conclude, That Infants of eight daies old, cannot be the Subjects of this Ordinance; The Scriptures no where in the least countenancing any such thing, being neither capable to Believe, nor Repent, nor to be Taught, and made Disciples; yet all these constantly required unto Baptism, throughout the New Testament.

Again, Infants are not capable to hear the Word, and to receive it gladly; this also being requir'd unto Baptism, *Act.* 2. 41. *Then they that gladly received his word, were Baptized.* And Chap. 18. ver. 8. *Many of the* Corinthians [*Hearing,*] *Believed, and were Baptized.*

Besides Baptism consists in the answer of a good Conscience to Gods Commands. 1 *Pet.* 3. 21. which Children are not capable to perform.

All these things being considered, we doubt not but it will appear very clearly, that Children are not the Subjects of this Ordinance, but only grown Persons, Men and Women that come up to the forementioned Qualifications.

Besides the Subjects of this Ordinance, are said, to justifie God in their obedience to it, as on the contrary, they are said to reject the Counsel of God, that were disobedient to it: neither of which, are Children capable of. See *Luke* 7. 29, 30.

Neither indeed can they come up to, or perform those holy Ends this Ordinance engages to. *Rom.* 6. *Colos.* 2.

But we think we have said enough in this matter.

We could heap and produce many testimonies on our side in this particular also, but that we lay not much stresse here, yet a few to satisfie the Reader.

Ludovic. Vives de civit. Dei lib. 1. *cap.* 27. saith, None of old were wont to be Baptiz'd but in a grown Age, and who desir'd it, and understood what it was.

Erasmus in his *Paraphrase* on the *Romans* saith, that Baptizing of Children, was not in use in *Paul's* time.

And *Bellarmin lib.* 4. *cap.* 9. *De verbo Dei*, saith, That Tradition is the best Argument to prove Infants Baptism.

Grotius on *Mat.* 19. 14. says, *Ambrose, Gregory, Nazianzen, Chrysostom, Austin*, were all Baptized at years. *Eusebius* says the same of *Constantine* the great, though *Helena* his Mother were a Christian.

We shall conclude this with the Judgement of the Common-Prayer Book, in their Catechism.

Quest. What is required of persons to be Baptized?

Answ. Repentance, whereby they forsake sin, and Faith whereby they stedfastly believe the Promises of God.

Quest. Why then are Infants Baptized, when by reason of their tender age, they cannot perform them?

Yea, why indeed? unlesse it be from Tradition, or to indulge the flesh, as 'tis reported, Pope *Innocentius* the third establish'd Infants Sprinkling, for the enlargment of Christendom, and the ease of the flesh.

An Appendix (by way of Caution) to this Chapter.

BY way of Caution to what hath been said in this third Chapter; Concerning the Subjects of Baptism, there ought to be such a Profession of Faith, and such a Confession of sin, and manifestation of Repentance, as may give the Baptizer ground to believe, that the person that offers himself to Baptism doth believe with all his heart, and hath a change wrought in his mind, which indeed is Repentance. Not every one that saith he Believes, and Repents, is presently fit for this Ordinance without good ground to judge he indeed does so. We are afraid, too hasty admissions in this kind hath fill'd the Churches with members unworthy to have a place in Christs Body, and hath caus'd so many Apostates in this our days: and we wish it were seriously considered and laid to heart, whether all those sad and dismall miscarriages, in and from the Churches, have not arisen and sprung from this bitter root; those Errours, Heresies, Blasphemies, Divisions, Prophaness, Looseness what not? to the dishonour of God, to the grief of the Brethren, to the scandal and stumbling of the weak, to the offence of all sober Persons, and to the rejoycing of the Adversary, to the opening of their mouths wide against the Truth and wales of God.

John

John the Baptist seeing the Pharisees come to his Baptism, *Mat.* 3. rejects them, & calls them Generation of Vipers, *ver.* 7. and bids them bring forth *Fruits* meet for Repentance, *ver.* 8. if they would be Baptiz'd by him; For he tells them plainly that was the terms of his Baptism, *ver.* 11. *I indeed Baptize with Water unto Repentance*, not as some would, that he did here Baptize them; a very unlikely matter, that he should Baptize them, whom he had just before call'd a Generation of Vipers. But 'tis a phrase only noting the terms of his Baptism.

Acts 2. Where the 3000 were Baptiz'd, though it were very suddain, and so, little fruit could be manifested; yet the Text saith expressly, that *they were pricked in their hearts, and said unto* Peter *and to the rest of the Apostles, Men and Brethren, what shall we do?* meaning, to be saved. *ver.* 37, compared with *Acts* 16. 30. And here again the Text saith, *They gladly received his Word*, verse 41. and were judg'd to be, *such as should be sav'd*, ver. 47. All this doth evidently demonstrate the Truth of their Repentance, or change wrought in their minds, especially considering these very men that had lately by wicked hands crucified and slain the Lord of life and Glory, *ver.* 23. 36. now upon *Peters* preaching, thus to fall down before the Word, crying out, *What shall we do?*

In like manner *Philip* requires of the *Eunuch* Faith with all the heart, before he would Baptize him, *Acts* 8. 37. according to *Rom.* 10. 9. *If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart.*

We note further, That which would serve then to evidence Faith and Repentance, will not now; for then so much as to own Christ to be the Son of God, was, at the least, casting out of the Synagogue; but on the contrary, our whole Nation is brought up, from their Infancy, to own the name of Jesus, and to make some kind of Profession of Him, such as it is; or death will follow.

However, in all Ages there must be a sufficient Evidence given, of the truth of Faith and Repentance, before they can be fit Subjects for so spiritual an Ordinance, carrying in the Bowels of it, mortification and newness of life, *Rom.* 6. *Coloss.* 2.

Let it be our care therefore to lay living ſtones, in this ſpiritual Houſe, that we may be an holy Prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt, that we may be a choſen generation, a peculiar people, to ſhew forth the praiſes, and vertues of him, who hath called us out of darkneſſe into his marvellous light. 1 *Pet.* 2. 5, 9.

To conclude, 'tis as much beſides the Book, to Baptize till born again, as to Baptize when firſt born: we muſt be born of the Spirit as well as of Water, *John* 3. 5. And as little anſwers the holy ends of Baptiſm, to Baptize before dead to Sin, as to bury a man before he is dead.

And thus we have done with the third Chapter, concerning the Subjects of Baptiſm.

CHAP. IIII.

Containing the Arguments for Infants Baptiſm, with Anſwers to them.

THe firſt Argument for Infant-Baptiſm, is drawn from Circumciſion. Infants were circumciſed: therefore Infants ought to be Baptiz'd.

Anſw. It doth not follow, becauſe Children were Circumcis'd, therefore Infants ſhould be Baptiz'd. The reaſon is, becauſe Circumciſion was expreſly commanded to Children, both as to Subject, Time, Age and Sex, which was the Male Children at eight daies old, with a ſevere penalty of the Parents Diſobedience, *Gen.* 17.10,12,14. But there is not one Syllable of Command for Baptizing of Infants in all the New Teſtament.

The Goſpel is as expreſs both for Subject, time, *&c. viz.* Men and Women of grown age, when they Believe, and this as plain as Circumciſing of Infants at eight days old under the Law. Beſides, we have the Qualifications of Baptiſm, clearly laid down, as Faith, Repentance, but nothing requir'd before

before Circumcision: Gospel-Ordinances being administred upon more pure and spiritual terms than the Legal were. And for Jesus Christ not to be as express in all his institutions, as *Moses* was in his, is to argue Jesus Christ, the Son, in his House, lesse faithful than *Moses*, the Servant, in his House; and the Gospel and its administrations, not so clear and plain as the Law, contrary to *Heb.* 1. begin. and 3. beginning.

That Baptism came in the room of Circumcision, is not proved; at least, that Circumcision was a Type of Baptism, cannot be; because they were both outward signs, *Rom.* 4. 11. and both in force together, as all the time of our Saviour's life; and Circumcision by no man held to be abolished till the death of Christ. Now as shadows fly away when the substance comes: so ought Circumcision to have ceas'd when Baptism came in force, had it been a Type of Baptism.

Besides, Baptism in Infancy would be a very insignificant thing to what Circumcision was; for no man now is undoubtedly assured of his Baptism in his Infancy, but Circumcision left its mark and Character behind.

Thus much shall serve by way of answer to their first and chief Argument for the Baptism of Infants, drawn from Circumcision.

A poor shift to prove a New Testament Ordinance from an Old Testament Rite and Ceremony.

The second Argument for Baptizing of Infants, is drawn from the Baptizing of whole Households.

Answ. First in general, 'Tis not certain whether there were any Infants in those houses, yea, or no. Now what a sleight foundation is *Probability*, May, or May not be, to build so great an Ordinance upon, as Baptism is. And yet, to speak truth, this is the best Argument they have in all the New Testament. But suppose there were Children, 'tis usual in Scripture to call the greater part of the House, the House; This is a known figure, a part for the whole. See that instance 1 *Sam.* 1, 21, 22, 23. the Text saith expresly ver. 21. *That all the House went up to offer unto the Lord the yearly sacrifice* &c. yet ver. 22, 23. 'tis as expresly said, *that* Hannah *and her child* Samuel *went not up*: yet, all the House. So *Joshuah* 24. 15.

As for me and my House, we will serve the Lord. There are none so unreasonable or absurd, to believe that *Joshua* meant his Infants, if he had any. We might instance in many others: this remains a usual phrase with us to this day, to call the greater part of the house, the house: so its well known, we call the greater part of the Parliament, the House. From this uncertainty it is, that Doctor *Hammond* grants, That no concluding Argument can be deduc'd from the Baptizing of whole Houshold, to Baptize Children; and therefore in his Judgment, Arguments drawn from hence, are better wav'd than made use of, by the Patrons and Defenders of this Cause of Infant-Baptism; And certainly the Doctor judges but rationally herein; because a clear word of Institution, ought to be the ground of the practice of all Gospel Ordinances.

Secondly, A more particular Answer to this Argument. The New Testament speaks of four Houshold being Baptiz'd. We will consider them all, in Order.

First, The Houshold of *Lydia*, *Acts* 16. 14, 15.

Answ. Its uncertain whether there were any Infants in the House, as before. Its far more probable she was a Maid, or a Widdow at this time, than a married Woman, because there is not one word mentioning her Husband; Nay, she is reckon'd the Head of the Family. [*Her*] *Houshold*, ver. 15. which would not have been, if at this time she had had a Husband. Grant she were a Widdow, she might have no Children; if any, they might be grown up, and to such Children we deny not Baptism upon Profession of Faith. Besides she was at this time from her own proper dwelling, and that many miles distant; for she was [of] the City of *Thyatira*, ver. 14. but was now [at] the City of *Philippi*, ver. 12. where she was merchandizing. Grant she had little Children, how unlikely a matter is it, that she should carry them about with her, in her trading, so many miles distant.

So then if you set probability against probability, how little ground is there hence for Baptizing Infants?

But to put the matter out of doubt, the last verse of this Chap. calls them of the House of *Lydia*, *Brethren. They entred into the house of* Lydia, *and when they had seen the* [*Brethren*] *they comforted*

comforted them and departed. And therefore certainly Children cannot be here meant, whom the Apostles call Brethren, and returned to comfort with *Lydia.*

Thus much by way of Answer to the first *Houshold.*

The second Houshold is that of the Jaylors in the 33. verse of this same Chapter. *The Jaylor and all His were Baptiz'd.*

Answ. Whether he had any Children, is uncertain, as before. The word His may as well relate to his Wife, Servants, and Domestick friends, and relation, as to his Children. [So *Rom.* 16. 10, 11. Houshold in the Text, Friends in the Margin.] But whether he had, or had not, its all one in this Case, for in verse 32. 'tis said expressly, that *Paul and Silas spake unto him the word of the Lord, and to all that were in his house.* Now this could not be, to little Children. And in verse 34. 'tis said, *that He rejoyced believing in God with all his House.* But this, Infants are not capable to do. So then the House that was Baptiz'd, was such as heard the Word of the Lord, and rejoyc'd, believing in God; and there can be no reason given why [*His*] verse 33. should be larger then [*All His House*] ver. 32. 34.

These two verses being a Key to the 33. verse, and This Houshold, a Key to all the other three.

The like expression we meet withall *John* 4. 53. where that *certain Noble man himself believed, and all his House.* And *Acts* 10. 2. Cornelius *fear'd God withall his House*, with many other expressions of like import. Now none understand Children here, therefore, why in these places before us now in consideration?

A third Houshold, is that of *Crispus, Acts* 18. 8. which yet is not so plain in the Text, that his Houshold was Baptiz'd; yet if it was, the Text more plainly saith, *He believ'd on the Lord with all his House.* And that such as believe, are fit Subjects of Baptism, we deny not; But then how Infants could be here meant, we understand not.

The fourth and last Houshold, is that of *Stephanas*, 1 *Cor.* 1. 16. *I Baptized* (saith *Paul*) *the Houshold of* Stephanas.

Answ.

Answ. In the same Epistle Chap. 16. 15. The Apostle saith, That *the House of* Stephanas *was the first fruits of* Achaia, *and that they had addicted themselves to the Ministry of the Saints.* But this, Infants and little Children could not be, nor could not do.

Thus much in answer to the four *Households*; A second Argument brought in the defence of Infant-Baptism.

A third Argument brought for this Cause of Infant-Baptism, is from *Mat.* 28. 19. The Institution of Baptism. *Go Teach all Nations; Baptizing them, &c.* Hence some gather, that they are to Baptize all Nations; But Children are of all Nations: therefore Children are the Subjects of Baptism.

Answ. First this Argument is no waies good, for then it would follow, that all of all Nations should be Baptiz'd; But this is against the Judgement, and contrary to the practice of these men themselves, That the Children of Heathens, Infidels, and Pagans, should be Baptiz'd; nay, many of them deny it to the Children of such, as in a general way profess the same Faith with them; and therefore nothing can be drawn from these words *all Nations*, as a sufficient warrant to Baptize Children, unless they will Baptize all Children, which they themselves deny.

Secondly, The Institution here, is, to Baptize only such of all Nations, as are first taught, or made Disciples, as the Word signifies. *Go Teach all Nations Baptizing them*, That is such who by your Preaching among the Nations, are converted to the Faith. And that grown persons are here meant in this Commission is clear by the parallel place with this, *Mark* 16. 16. And our late Annotators upon this place, confesse in *Latine*, that 'tis spoken, *de adultis*, which is in plain *English*, of grown persons.

Thirdly, The word [*Them*] *Baptizing* [*Them*] hath no reference unto all Nations, as is to be seen in the Grammar of the Text. αὐτὰς *Them*, being of the Masculine Gender, but παντὰ τὰ ἔθνη, *all Nations*, of the Neuter. This *Them* then must

must have reference to Disciples, to such as are first taught. But of this, before.

Fourthly, Such as are here to be Baptiz'd, are to be taught again, after their Baptism. ver. 20. *Teaching them to observe all things whatsoever I have commanded you, viz.* Such as are first Taught and then Baptiz'd, verse, 19. are here verse 20. to be taught again, in the further observance of all Christ's Commands. But this we suppose all men grant Infants are not capable of.

Thus we have done with their third Argument also.

A fourth Argument for this cause, is brought from *Acts* 2. 39. *The Promise is unto you, and to your Children.* This Promise, say some, is Baptism, and this is made to Children: therefore Children are to be Baptiz'd.

Answ. In Answer to this Argument, we shall consider what is here meant; first, by Promise; secondly, by Children.

First, What this Promise is? Whatsoever this Promise is, it is not Baptism, but indeed a Promise made unto Baptism. Verse 38. *Repent and be Baptiz'd; for the Promise is unto you,* ver. 39. So that this Promise, is the Baptism of the Spirit, made unto their Obedience in their Baptism in water, as is plain in the Text. *Repent and be Baptiz'd every one of you, in the name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Spirit; For the Promise &c.* to wit, this Promise of the Gift of the Holy Spirit, which has reference unto that extraordinary Gift of the Spirit, in the beginning of this Chapter. But of this, more hereafter.

So then the Baptism of Water, is the *Duty*; the Baptism of the Spirit, the *Promise* to this *Duty*.

Secondly, What is meant here by Children?

First, By Children is not meant their Infants, but the Posterity of the Jews, as Doctor *Hammond* grants; and therefore confesses this place, a very unconcluding Argument for Infants-Baptism. And that the Posterity of the Jews is here meant, is clear by the opposition of the Gentiles to the Jews, in the following words, *And to all that are a* [*far off*] By which Phrase is evidently meant the Gentiles; compar'd

with *Eph.* 2.13. *Ye who sometimes were* [*far off*] *are made nigh by the blood of Christ.* And that the Gentiles are here meant, all do grant.

Secondly, Though by Children here be meant, the Posterity of the Jews, yet not the natural or carnal seed, but the spiritual, as appears by the last words in this verse. *The Promise is unto you, and to your Children,* (*viz.* to your Posterity, meaning the Jews) *and to all that are a far off* (here also the Gentiles are taken in) *even as many as the Lord our God shall call, viz.* both Jews and Gentiles, as shall appear to be called ones. See *Rom.* 4. 12. 16. *To the end the Promise may be sure to all the seed, not to that only which is of the Law but to that also which is of the Faith of* Abraham, *who is the Father of us all.* And Chap. 9. 6, 7, 8. *They are not all* Israel, *which are of* Israel: *neither because they are the seed of* Abraham, *are they all* [*Children*] *but in* Isaac *shall thy seed be called*; *That is, they which are the Children of the flesh, these are not the Children of God, but the Children of the Promise are counted for the seed.* So *Gal.* 3.7. *Know ye therefore, that they which are of Faith, the same are the Children of* Abraham.

And, whereas some object, that if we deny Baptism to Infants, their Priviledges are lesse under the Gospel, then they were under the Law.

We briefly answer, That Birth-Priviledges give no right to Gospel-Dispensations. 'Twas a vain Plea, *We have* Abraham *to our Father. Mat.* 3. 9.

Thirdly that Children cannot be meant little Infants: because *ver.* 38. before Baptism they are requir'd to Repent; And *ver.* 41. they are said gladly to receive the Word: neither of which can Infants do.

Thus we have done with the fourth Argument.

A fifth Argument is from 1 *Cor.* 7. 14. from the Holiness of Children there spoken of, *Else were your Children unclean, but now are they Holy.*

Answ. First there is not one word more or lesse, in all this Chapter, spoken of Baptism, but all along of Marriage.

Secondly, for answer to this Argument, we shall consider, 1. What is here meant by Holiness. And 2. what right this Holiness gives Children unto Baptism. First,

First, By Holineſs here cannot be meant regenerative Holineſs; For the unbelieving Husband, and the unbelieving Wife, have the ſame Holineſs attributed to them as the Children, and yet unbelievers; therefore it cannot be meant of Holineſs to inward ſanctification. *For the unbelieving Husband is* [*Sanctified*] *by the Wife and the unbelieving Wife is* [*Sanctified*] *by the Husband, elſe were your Children unclean, but now are they Holy.*

The ſcope of this place is no other, but to anſwer a Quære of the Believers newly converted, Whether or no they ought not to put away their unbelieving Wives, and to depart from their unbelieving Husbands as you may ſee verſe 10. *&c.* In anſwer to which Quære, the Apoſtle adviſes them to abide in their married eſtate; By this Argument among others, in ver. 14. *Becauſe the unbelieving Husband is Sanctified by the Wife, &c.* That is, that as their Marriage was at firſt lawful, ſo they might lawfully live and cohabit together, and might lawfully make uſe of one another in that relation: and ſo were to account their Children legitimately born. Such a Holineſs as the Apoſtle ſpeaks of the Creatures of God, 1 *Tim.* 4. 5. That they might be lawfully us'd: Or poſſibly ſuch a Sanctification, as is el'e-where ſpoken of in oppoſition to Fornication, to wit, the Holineſs of Chaſtity, 1 *Theſſal.* 4. 3, 4, 5.

Secondly, But what is all this to Baptiſm? For whatever Holineſs is here ſpoken of, what right does this give Children unto Baptiſm? If right to Baptiſm, why not unto the Lords Supper alſo? If right to one Ordinance, why not unto another? We find no ſuch parting of the Ordinances in the New Teſtament; but they that had right unto Baptiſm, had immediatly thereupon right unto the Supper.

And hence it was that in former times, as *Grotius* gives the account, with many other Teſtimonies I cannot now remember, That Infants did as well receive the Lords Supper, as Baptiſm, and truly I think with as good Authority, one as the other. And we may as well divide the Bread and the Wine as the Papiſts do; as divide one Ordinance from another.

To conclude, we cannot but wonder, that any knowing man ſhould deduce an Argument from hence, for Infants-

Baptiſm, there being not the leaſt word to conntenance ſuch a thing in the whole Chapter.

A ſixth Argument is brought from *Matthew* 19. *Mark* 10. *Luke* 18. where 'tis ſaid, that *Chriſt took little Children in his arms and bleſſed them, and ſaid Of ſuch is the Kingdom of Heaven.* From whence they gather, that theſe little Children were Baptiz'd.

Anſw. Firſt, the whole Text ſpeaks not one word of Baptiſm, though as you ſee, recorded by three Evangeliſts.

Secondly, Whereas 'tis ſaid, *He bleſſed them.* And hence they would inſer, He Baptiz'd them; the anſwer is ready, The Text ſaith expreſly that Jeſus Chriſt never Baptiz'd at all. *John* 4. 2. *Jeſus himſelf Baptiz'd not.*

Thirdly, For that paſſage *of ſuch is the Kingdom of Heaven*, we anſwer, Firſt, that the Kingdom of Heaven belongs to little Children, we do not in the leaſt doubt, becauſe the Text ſo plainly ſpeaks it. But how it follows hence, that therefore they are to be Baptiz'd, we know not; no more then that they have right to the Supper of the Lord, as before.

But ſecondly, whereas the Text ſays, of *Such*, that is, of ſuch like, as the Word, τοιούτων ſignifies, to wit, ſuch as are by the Goſpel, made like to little Children, and do reſemble them in Innocency, Humility, Harmleſſneſs, and the like. To them alſo belongs the Kingdom of Heaven, as the word ὡς ſignifies, it being a note of ſimilitude and reſemblance.

Fourthly, For that word παιδίον, it doth not alwaies ſignifie a little Child or Infant, as you may ſee 2 *Tim.* 3. 15. where the ſame word is us'd of *Timothy*, *that from a child he knew the Holy Scriptures.* Now ſuch Children as they Baptize, are not capable of knowing the Holy Scriptures. And the Text it ſelf ſeems fairly to admit of ſuch an Interpretation; for as it is ſaid, They were brought to Chriſt, it ſpeaks alſo of their comming to him,

Dr. *Hammond* calls this place alſo an imperfect way of proof for Infants-Baptiſm.

A ſeventh Argument is brought from *Matt.* 18. 6. from whence they gather, that little Children may be believers, and

and ſo have right to Baptiſm. *Who ſo ſhall offend one of theſe little ones that believe in me, &c.*

Anſw. Firſt, We grant that Believers are fit Subjects for Baptiſm; 'tis that we plead for all along: neither do we deny that the perſons here ſpoken of, were not fitly qualified for this Ordinance.

But ſecondly, the little ones here ſpoken of, are grown perſons, and are called little ones only by way of ſimilitude (as before) in reſpect of their Humility, as you may clearly ſee, ver. 1, 2, 3, 4. *Whoſoever ſhall humble himſelf as this little child, and except you be converted and become as little Children, &c.*

Beſides, Theſe little ones cannot be meant of natural little Children, but to be taken in a ſpiritual ſenſe, becauſe the Text ſaith, *He that offends one of theſe little ones that believe in me, 'twere better that a Millſtone were hanged about his neck &c,* A very heavy doom for offending little Children; which they will be, if we take away their play things, or give them but due correction when they deſerve it.

Thus much ſhall ſerve for anſwer to this Argument alſo.

An eighth Argument for the Baptiſm of Infants, is brought from their Church-membership.

That Children are Church-members under the Goſpel, they endeavour thus to prove, They that were once Church-members, and never repeal'd, are ſo ſtill: But they were once Church-members, and never repeal'd: Therefore *&c.*

Anſw. Children under the Law, as Children, were not Church-members, but as Circumciz'd, they were not Circumciz'd becauſe Church-members, but became Church-members, becauſe Circumciz'd. In like manner under the Goſpel, ſuch as are rightly Baptiz'd are Church-members, and not till then: they are not Baptiz'd, becauſe Church-members, but become Members of the Church by Baptiſm. 1 *Cor.* 1, 12, 13. So *Act.* 2, 41, 42. *Then they that gladly received his word, were Baptiz'd, and the ſame day there were added unto them about* 3000. *ſouls, viz.* to the Church, as you may ſee, ver. 47. *And the Lord added to the Church, &c.*

Hence the Common-Prayer-Book ſaith, That Children are made Members of the Church by Baptiſm.

The

The Principle is right, though falſly applyed by them to wrong Subjects; and all agree in this, that I have met with, That Baptiſm is the initiating Ordinance into the Church. And hence it was, they ſet their Font at the lower end of the Church, having this Notion right, that Baptiſm made them Members of the Church.

I ſhall conclude this particular with an Argument of Mr. *Baxter's*.

If there be neither Precept, nor Example, of admitting Church-members, in all the New Teſtament, but by Baptiſm, then all that are now admitted, ought to come in by Baptiſm; But there is neither Precept, nor example, of admitting Church-members, in all the New Teſtament but by Baptiſm: therefore they ought to come in the ſame way now.

Thus you ſee, that Baptiſm is the door of entrance into the viſible Church, and that the right of membership comes in, by vertue of their Baptiſm, and not that perſons are to be Baptiz'd, becauſe already Church-members.

Beſides, grant that Children were Church-members under the Law, yet now the whole Jewiſh Church-ſtate as National, being abrogated by the comingin of the Goſpel, which hath erected a Church upon purer, and more ſpiritual principles; it follows then that Children loſt this Priviledge, with the Jewiſh ſtate; and when the National Church was abrogated, then were the Children caſt out. Thus, if ever they were Church-members, which no Scripture ſays, yet we have ſhewn a Repeal.

And ſo much for this Argument alſo.

A ninth Argument, that Children ought to be Baptiz'd, is, becauſe Children are Diſciples.

Anſw. That Diſciples are to be Baptiz'd, we grant; but that Children are Diſciples, we deny.

That Children are Diſciples they endeavour to prove, from *Acts* 15. 10. in which place, ſome ſay, Children are call'd Diſciples.

Anſw. The Diſciples here ſpoken of, upon whoſe neck the yoke of Circumciſion was laid, were not the Children, but the Fathers, who having now receiv'd the Goſpel, did count it a yoke,

a yoke, to have their Children brought under the Bondage of Circumcision again, and other Ceremonies of the Law.

Beside, who are Christs Disciples, the Gospel is plain, *Matt.* 16. 24. and in many other places might be shown at large, but that we study brevity.

Lastly, For that Argument, drawn from the practice of our Fore-fathers, successively throughout so many generations, almost in all Nations, which is indeed the best and strongest proof, not onely of the vulgar, but also of many others, whom we have expected should have been better taught, and otherwise learn'd in these daies of Light, we have only this to say, That *it was not so, from the beginning*, as we have already prov'd, we had well hoped before this time, this popular Argument of Possession, and Custome in Religion, had been wholly laid aside, considering that even in our daies, we have reform'd many things, that our Fore-fathers did: and why not in this also, if it be found too light for the ballance of the Sanctuary; especially when we remember, the solemn Oath and Covenant this whole Nation hath taken, to reform in all things, according to the Primitive Pattern, and the word of God.

Its not many years, since the Liturgy of this whole Nation, hath bin laid aside, & now almost forgotten, by all sober-minded persons in Religion, together with many other abuses crept in, both in Doctrine and Discipline, though for many ages past establisht and confirm'd.

Besides in this matter, how easy were it to shew you, the *Infancy* of *Infant-Baptism*, were it not done sufficiently already. (The two first Centuries speak nothing of this matter.)

If we made not the word of God our sole Authority, we could fully make it appear, that Antiquity is on our side in this thing also.

But me thinks I hear some say, if our way be true, What then became of our Fore-fathers that were not Baptized, so, as we plead for?

Answer. The times of this ignorance God winked at. Besides, though we look upon Baptism as a very great Ordinance of the New Testament, yet we do not hold it so absolutely

lutely neceſſary, or eſſential to ſalvation, that the neglect thereof is damnable, till the Light of this Truth ſhining in ſo clearly to our Conſciences and underſtandings, that then we reject it upon ſome carnal account or other; notwithſtanding our Conviction. We queſtion not, had our Fore-fathers received the Light of it, as we have, they would have been obedient to it, as we are.

But errors uſually follow this practice.

All that we ſhall ſay to this, is, This is but the ſame thing, that hath been all along objected by the Papiſts againſt the Proteſtants,

Some there are from a vain conceit, of late taken up, that they are Baptiz'd with the Spirit, have therefore wholly laid aſide, the Baptiſm of Water, as uſeleſſe and inſignificant to them.

To ſuch we anſwer, Firſt, That none are Baptiz'd with the Spirit at this day, we ſhall hereafter ſhew.

But ſecondly, Grant they were, yet that they ought to be Baptiz'd in Water, is clear, as appears, in that *Peter* commanded ſuch to be Baptiz'd in Water, *Acts* 10. 44. to the end, *While Peter ſpake, the Holy Spirit fell on all them which heard the Word; on the Gentiles alſo was powred out the gift of the Holy Spirit, for they heard them ſpeak with Tongues, and magnifie God. Then anſwered Peter, Can any man forbid Water that theſe ſhould not be Baptized, which have received the Holy Spirit as well as we.*

To conclude this Chapter, In all Ordinances, Inſtitution is chiefly to be looked at: We muſt not be *wiſe above what is written*, eſpecially in matters of worſhip, God hath been very jealous of that in all Ages; therefore thou art to conſider, *how is't written, how readeſt thou?* In this to change, add, or diminiſh, is to do it with a witneſs; therefore *to the Law, and to the Teſtimony, if any man ſpeak not according to this, 'tis becauſe there is no Light in him.* Take heed of ſetting thy Poſts by Gods Poſts.

Chriſt Jeſus will ſhortly come to take an account, how we have kept his Ordinances, who hath commanded us, to keep them, as he hath commanded, until he come: and hath promiſed to be with us, in ſo doing, to the end of the World.

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Some are so hard put to it, to find an Institution for Infant-Baptism, who with *Luther* confess, That Childrens Baptism, was never instituted by Christ, and yet a duty. Would not this fairly countenance all Will-worship? And what were this but to question the Wisdom of our Law-giver? And herein they think to salve the matter, in asking of us, Where we find an Institution for womens receiving of the Lords Supper? We desire such to consider, whether women be not to be reckoned among the number of Disciples? *Acts* 20. 7. *Upon the first day of the week, when the Disciples came together to break bread.* And 'tis well known, that word 1 *Cor.* 11. 28. *Let* [*a man*] *examine himself* signifies both man & woman. Besides, among those that broke bread *Acts* 2. 42, 46. were some women, *Acts* 1. 14.

Thus we have done with the most considerable Arguments brought in the defence of Infant-Baptism, together with the Answers to them.

CHAP. V.

Shewing the use of the Doctrine of Baptism.

HAving already spoken of the *Doctrine* of Baptism, we shall now make the *Use* of it.

First, to them that are *unbaptized.*

Secondly, to them that are *Baptiz'd.*

First to them that are *unbaptiz'd*;

Take heed of rejecting this Truth against Light, or of having low thoughts of Christs waies and Ordinances how contemptible soever they may appear to the wisdom of this world, or to thy carnal reasonings.

Was it not as strange under the Law, that the Priest must dip the Tip of his right Thumb, and the Tip of his right Ear?

What reason canst thou assign for this, but the Will and Pleasure of the Law-giver? But now Baptism hath many excellent, holy, spiritual Designs, and ends in it as, to dy to sin, to be dead to this world, to rise again to newness of Life, and points out our Resurrection at the last, &c.

Were not many of the Ceremonies under the Law, as ridiculous to flesh and blood, as to Baptize Believers under the Gospel?

Remember *Naamans* case 2 *Kings* 5. (beginning,) who when the Prophet bid him, *Go wash in Jordan seven times*, that his flesh might become whole again, *and be clean*, went away in a rage and said, *Are not Abana and Pharpar, Rivers of Damascus, better than all the waters of Israel?* I only allude; that thou mayst learn this, That Gods waies and Institutions, are better than mans Traditions and Inventions.

Some Arguments to presse thy duty upon thee.

First, that tis a Principle and a part of the Foundation of Christian Religion, *Heb.* 6. 1, 2. *Therefore leaving the Principles of the Doctrine of Christ, let us go on unto Perfection. not laying again the Foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptism, &c.*

Secondly, Remember Christ's example, *Matt.* 3. 16. *Jesus when he was Baptized, went up straightway out of the water.* And as we would be accounted his Disciples, let us follow him, as we have him for an Example.

Thirdly, Consider his Commission or Institution of this Ordinance. *Matt.* 28, 19, 20.

And that 1. as the very last thing he did before he went to Heaven.

2. The Authority or Power whereby he gives this forth, who had all power in Heaven and in Earth, *verse* 18.

3. He joyns nothing but Teaching with it.

4. No Ordinance so solemnly administred as this was, *viz. In the Name of the Father, and of the Son, and of the Holy Spirit.*

A fourth Argument. No Ordinance in all the New Testament was ever grac'd with such a pretence as this was; Father, Son and Spirit, being so wonderfully present at it, *Matt.* 3. latter end.

Fifthly,

Fifthly, *Peter* commanded such to be Baptiz'd, as had received the extraordinary Gifts of the Holy Spirit, *Acts* 10. latter end.

Sixthly, Our Obedience in this Ordinance, holds forth the answer of a good Conscience, 1 *Pet.* 3. 21.

Seventhly, It is call'd a justifying of God, and our disobedience herein, rejecting the Counsel of God against our selves, *Luke* 7. 29, 30. *And the Publicans justified God, being Baptiz'd with the Baptism of John; But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not Baptiz'd of Him.*

Eighthly, The Water in Baptism represents, and holds forth the bloud of Jesus Christ for the Remission of sin; And if joyned with Faith, our Salvation, *Mark* 16. 16. *He that believeth and is Baptized, shall be saved,* 1 *Pet.* 3. 21. *Baptism doth also now save us. Acts* 2. 38. *Repent, and be Baptized for the Remission of Sin,* and 22. 16. *Arise and be Baptiz'd, and wash away thy sins.* From such expressions, as these are, the Ancients have attributed Regeneration unto Baptism, though unwarily, and that it washes away Original Sin.

Ninthly, It represents our cleansing by the Spirit. So some take these following places to be spoken of Baptism, to wit, *John* 3. 3. *Except a man be born of* [*Water*] *and the Spirit.* So *Titus* 3. 5. *According to his mercy he saved us, by the washing of Regeneration and Renewing of the Holy Spirit.* So Mr. *Mede* in one of his *Diatriba* carries this place. See more of him there. So some do sense *Eph.* 5. 26. *That He might sanctify & cleanse it, with the washing of water by the Word. Pemble* says, "Water "in Baptism notes Justification by the blood of Christ, and "sanctification by the Spirit. So *Heb.* 10. 22. *Our Bodies washed with pure Water.*

To conclude: consider, all the Churches in the New Testament were Baptiz'd.

The Church of the *Hebrews, Acts* 2. *Heb.* 6. 2.

The Church at *Rome, Rom.* 6. 3. *&c.*

The Church at *Corinth, Acts* 18. 8. 1 *Cor.* 1, 13: *&c.* and 12. 13.

The Church at *Galatia, Galat.* 3. 27.

The Church at *Ephesus, Acts* 19. beginning, *Eph.* 4. 6.

The Church at *Philippi*, *Acts* 16. 12, 14, 15. 33.
The Church at *Colosse*, *Colos*. 2. 12.

I had almost forgot to put you in mind, that Jesus Christ entred not into his publick ministry, till after his Baptism, *Mat.* 3. compar'd with *Mat.* 4. And that he avoucheth his Ministerial Authority from his Baptism. *Mat.* 21. 23 24, 25. And the Apostles when they were to choose another in the room of *Judas*, to make up their number, they have a special care and eye, that he be one under Baptism, *Acts* 1. 21, 22. Read these places at large.

Seriously consider these Arguments, and we doubt not but by the blessing of God, they will be as so many Motives, and spurs to inforce thee to this so much neglected duty.

And now *Arise why tarriest thou? and be Baptized*, as *Ananias* exhorted *Saul*, *Acts* 22. 16. And though he had eaten no meat for three daies and three nights, yet *straightway* he was Baptiz'd, before he had eaten any thing, as you may see in this Chapter.

And of the Jaylor 'tis said, *Acts.* 16. 33. *That he and all his were Baptiz'd straightway.*

Consider *Psal.* 119. 60. *I made haste and [delay'd not] to keep thy Commandements.*

He that hath time to day, may have none to morrow. How sad then will it be to have with stood a Truth, or delay'd the time? How sweet and comfortable on the other side, if thou hast been found obedient to the Heavenly will in all things, so far as thou hast known. *Then shalt thou not be ashamed, if thou hast had respect to all Gods Commandements.* Psal. 119. 6.

Use the second, To such as are Baptiz'd. To consider the Holy ends of your Baptism, and to live up to them. This should make you in love with this Ordinance, because none engages more unto Holinesse than this doth, to both parts of Holinesse to wit to mortification of sin, and to vivification or newnesse of Life. Burial, signifies mortification of the Old Man; Rising again, vivification of the New Man. *Rom.* 6. 4. *That we should walk in newnesse of Life*, ver. 6. *That the Body of sin might be destroyed that henceforth we should not serve sin.* You have declared hereby to be as persons dead and buried to sin

and

and this world. So *Col.* 2. 12. and 3. 1, 2, 3. The very Common Prayer-Book tells us, we are engag'd hereby, "to forsake the Devil and all his works, the Pomps and vanities of "the wicked world and all the sinful lusts of the flesh, and to "keep Gods holy Will and Commandements and walk in the "same all the daies of our life.

'Tis to be fear'd one great Argument, that keeps many from submitting to this Ordinance, is the disorderly walking of many that are under it.

I have read of one being tempted to sin, answered the temptation, *I am Baptiz'd.* When you are tempted, think of your Baptism, and of your engagement therein.

Secondly, Consider the great Profession you have made in Baptism, hereby you have put on Christ, *Gal.* 3. 27. *As many as have been Baptized into Christ, have put on Christ*; have made a publick profession of Christ before God, Angels, and Men; and if thou walk not up to, and in some measure answer the ends of thy Baptism, all these will be a witness against thee. To put on Christ, is a borrowed speech from putting on a Livery. As Servants are known by their Livery, and who is their Master, so we in Baptism: 'tis as it were our Livery, whereby we own Christ for our Lord: therefore live to him, and serve Him. So in the Institution, we are Baptiz'd in, or into, the name of the Father, Son, and Holy Spirit, that is into the Profession of Father, Son, and Holy Spirit.

All Masters have some peculiar mark, badge, or Character, by which their Disciples are known; *Moses's* Circumcision, Christ's Baptism. And as Christs Disciples are distinguished from *Moses's* by his Institutions; so they are also distinguish'd from the rest of the men of the world, by living up to his Institutions.

Especially, take heed of Apostacy after so publick a Profession of Christ, as many in these daies have done: let this be your warning, their backsliding.

The Ancients reserv'd the white Garments of such as were Baptiz'd to be a witness against them in the day of Apostacy.

The sad Apostacies in this day, of Baptiz'd persons, *is a Lamentation, and shall be for a Lamentation.*

CHAP.

CHAP. VI.

Of the Baptiſm of the Spirit.

HAving already ſpoken of the Baptiſm of Water, We now come to treat of the Baptiſm of the Spirit.

There is a threefold Baptiſm ſpoken of in the New Teſtament. *viz.*

The Baptiſm of { *Water.* *Suffering.* *The Spirit.*

Yet, to ſpeak properly, there is but one Baptiſm, *Eph.* 4. 5. *One Baptiſm*, which is the Baptiſm of Water; the other two being Figurative and Metaphorical.

The Baptiſm of Suffering is ſpoken of by Chriſt *Matthew* 20. 22, 23. *Are ye able to be Baptized with the Baptiſm that I am Baptized with? Ye ſhall be Baptized with the Baptiſm that I am Baptized with*, So *Mark* 10. 38, 39. and *Luke* 12. 50. *I have a Baptiſm to be Baptized with, and how am I ſtreightned, till it be accompliſhed.* Chriſt here ſpeaks of his Death and Suffering. Herein alſo ſignifying, that his Diſciples were to be partakers with him, of his Croſſe, as well as of his Crown. I ſhall ſay no more of this Baptiſm, but only leave this Note, That every Suffering is not the Baptiſm of Suffering, but only great and deep Sufferings unto Blood and Death. Hence the Ancients call it, *The Baptiſm of Blood*, in oppoſition to a leſſer Degree or Meaſure of Suffering, being Dipped & Plung'd into afflictions. So *Wilſons* Dictionary. And ſtill, this carries the ſignification of the Word with it.

Some conceive, this phrase seems to be borrowed from such places in the Old Testament as these *Psa.* 42. 7. and 69. 1, 2. and 88. 7. *Ezek.* 26. 19.

The Baptism of the Spirit, is that Baptism which I am now to speak more largely of.

Concerning which, I shall do these three things;

First, Shew you, That it is a distinct and different Baptism, from the Baptism of Water; and herein shew what it is not.

Secondly, I shall more fully shew what this Baptism of the Spirit is.

Thirdly, Answer a Question or two, concerning the continuation of this Baptism; and so close all.

First, That it is a different, and distinct Baptism from the Baptism of Water.

For this, see *Mat.* 3. 11. *I indeed Baptize you with Water,* (saith *John*) *but* He (that is Jesus) *that cometh after me, shall Baptize you with the Holy Spirit and with fire.* So also *Mark* 1. 8. *Luke* 3. 16. *Joh.* 1. 33. *Acts* 1. 5. and 11. 16. All these places do clearly distinguish this Baptism of the Spirit from the Baptism of Water. Though I confesse, 'tis generally made to note out, the sanctifying graces of the Spirit, as the inward thing signified, by the outward sign of Water; And therefore Expositors content themselves with opening of that Phrase, [*with the Holy Spirit and with fire,*] to set forth the operations of the Spirit, as compar'd to, or resembled by, fire, in respect of his purifying Nature, and the like.

But that this Phrase hath a further meaning in it, See *Wilsons* Dictionary. Also the learned *Cameron*, and Dr. *Hammond* on this place, Who both refer, and that rightly, this, *Mat.* 3. 11. for the further opening of it, unto *Acts* 2. 3, 4. *There appear'd unto them Cloven Tongues, like as of* [*Fire,*] *and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other Tongues, as the Spirit gave them utterance.* So that this Baptism of Fire hath clearly reference unto, and was fulfill'd in this extraordinary appearance of the Spirit, *like as of Fire.* That this was the Baptism of the Spirit, promised, *Matth.* 3. and *Luke* 3. appears further by *Acts* 1. 4, 5.

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The Apoſtles being aſſembled together, Chriſt commanded them that they ſhould not depart from Hieruſalem, but wait for the Promiſe of the Father which (ſaith he) *ye have heard of me. For John truly Baptized with Water, but ye ſhall be Baptized with the Holy Spirit, not many daies hence.* Which was fulfilled *Acts* 2. See alſo *Acts* 11. 15. 16. *As I* (viz. *Peter*) *began to ſpeak, the Holy Spirit fell on them, as on us at the beginning.* (viz. in *Acts* 2. as is quoted in the Margin.) *Then remembred I the word of the Lord, how that he ſaid, John indeed Baptized with Water, but ye ſhall be Baptized with the Holy Spirit.*

Theſe places diligently compar'd together, evidently ſhew, that this Baptiſm of the Spirit, is a diſtinct Baptiſm from the Baptiſm of Water, and hath no reference at all to the inward ſanctifying graces of the Spirit, but notes out the moſt extraordinary Gifts of the Spirit, that ever were given to the Sons of men: and therefore is call'd, the *Baptiſm of the Spirit.*

I wonder, that ſo plain a thing as this is, ſhould be let ſlip, without taking notice of, by almoſt all Expoſitors in all Ages.

Thus we have done with the firſt Particular, That this Baptiſm is a diſtinct and different Baptiſm, from the Baptiſm of Water.

Secondly, Having ſhewn you what it is not, I ſhall now ſhew you what it is; Which I will do in this deſcription.

The Baptiſm of the Spirit is ſuch a powring forth of the Spirit, in the extraordinary Gifts of it, as to be fill'd with it; the manifeſtation whereof, was ſpeaking with Tongues, and Propheſying.

Of this Deſcription, in the ſeveral parts of it.

Firſt, Its call'd, *a powring forth of the Spirit.* What the New Teſtament calls, *The Baptiſm of the Spirit,* (as borrowing its phraſe from the Baptiſm of Water, *Mat.* 3. 11. ſtill carrying the ſignification of the word with it) that the Old Teſtament calls, *A powring forth of the Spirit,* both Terms us'd, *viz. Powring* and *Baptiſm,* in oppoſition to a Sprinkling or dropping of the Spirit, in the ordinary meaſures thereof. So *Joel* 2. 28 29. *And it ſhall come to paſſe, that I will* [*Powre*] *out my Spirit upon all fleſh and in thoſe daies will I* [*Powre*] *out my Spirit.* And this very Text *Peter* quotes *Acts* 2. where the

Baptiſm

Baptiſm of the Spirit was firſt given out, verſe 16, 17, 18. *This is that which was ſpoken by the Prophet Joel, It ſhall come to paſſe in the laſt daies ſaith God, I will* [*powre*] *out my Spirit. And I will* [*powre*] *out in thoſe daies of my Spirit.*

So *Acts* 10. 45. *On the Gentiles alſo was* [*Powred*] *out the Gift of the Holy Spirit*, ſpeaking here of the Baptiſm of the Spirit.

Thus we have ſhewn you, that the Baptiſm of the Spirit, is expreſſed by the Powrings forth of the Spirit both in the Old and New Teſtament, as in many other places might be ſhown.

This powring out of the Spirit, was by Chriſt from his Father: therefore call'd his Baptiſm, and the Promiſe of the Father, *Luke* 24. 49. *Behold, I ſend the Promiſe of my Father upon you.* So alſo *Acts* 1. 4. 5. *Wait for the Promiſe of the Father, which, ſaith he,* (viz. Chriſt) *you have heard of me, for John truly Baptized with Water; But ye ſhall be Baptized with the Holy Spirit.*

And *Acts* 2. 33. *Having received of the Father the Promiſe of the Holy Spirit.* So verſe 39. *The Promiſe* viz. the great Promiſe of the Spirit. So *Gal.* 3. 14. *The Promiſe of the Spirit*, So called, becauſe the Spirit is the great Promiſe of the Father in the Old Teſtament; and again promis'd by Chriſt from his Father in the New, which he [*powred*] out firſt at his Aſcention.

Secondly, For the further manifeſting what this Baptiſm of the Spirit is; I ſay, 'tis ſuch a Powring forth of the Spirit, as that they that had it, are ſaid to be [*Fill'd*] with it, *Acts* 2. 4. *And they were all* [*Fill'd*] *with the Holy Spirit.* So *Acts* 4. 31. *And when they had prayed, the place was ſhaken where they were Aſſembled, and they were all* [*Filled*] *with the Holy Spirit.*

Thirdly, It is ſuch a filling with the Spirit, the manifeſtation whereof, was alwaies by ſpeaking with [*Tongues*] and Propheſying. So the firſt Baptiſm of the Spirit that ever was, is manifeſted *Acts* 2. 3, 4. *And there appear'd unto them cloven* [*Tongues*] *like as of fire, and it ſat upon each of them; And they were all fill'd with the Holy Spirit, and began to ſpeak with other* [*Tongues*] *as the Spirit gave them utterance.* And verſe 6. *Every man heard them ſpeak in his own Language.* And verſe 8. *How*

hear we every man in our own [*Tongue,*] *wherein we were born?* and verſe 11. *We do hear them ſpeak in our own* [*Tongues*]. Not that the Hearers heard that in diverſe Languages, which they ſpake in one; for then the Miracle had been in the hearers, not in the ſpeakers, whereas the Cloven tongues reſted on the Apoſtles, not on the People, as *Calvin*, well obſerves.

That this Baptiſm was manifeſted by Tongues, ſee alſo *Acts* 10. 44, 45, 46. *The Holy Spirit fell on all them which heard the Word — On the Gentiles alſo was powred out the Gift of the Holy Spirit; For they heard them ſpeak with* [*Tongues.*] And *Acts* 19. 6. *When Paul had laid his hands upon them, the Holy Spirit came on them, and they ſpake with* [*Tongues*] *and Propheſied.* So alſo *Acts* 11. 15. *As I began to ſpeak* (ſaith *Peter*) *the Holy Spirit fell on them, as on us at the beginning*, (which was by ſpeaking with Tongues *Acts* 2.) and verſe 17. *For as much then, as God gave them the like* [*Gift*] *as he did unto us.* Which was the *Gift* of ſpeaking with Tongues. So *Acts* 15. 8. *Giving them the Holy Spirit* [*even as*] *he did unto us*, viz. *Acts* 2.

Thus all along the Hiſtory of the *Acts*, you ſee the Baptiſm of the Spirit was manifeſted by ſpeaking with *Tongues*. So that all the extraordinary Gifts before, how great ſoever, was not properly the Baptiſm of the Spirit; For from the beginning of the world, there was no ſpeaking with *Tongues* till *Acts* 2. That being the firſt time: and this I conceive to be the reaſon, why this extraordinary Gift, to ſpeak with *Tongues* was then given forth; becauſe the Apoſtles were from that time to go Preach to all Nations and Languages; And hence this Gift of *Tongues* was given to them to fit them for their work, *Luke* 24. 47. They were to Preach to all Nations; But they were firſt to tarry at *Hieruſalem*, till they were indued with Power from on High. verſe 49. Which Power was the Gift of ſpeaking with *Tongues*, *Acts* 1. 4, 5. compar'd with *Acts* 2. beginning.

We muſt lay down this as an undoubted Maxime, that the firſt time that ever the Baptiſm of the Spirit was manifeſted, was *Acts* 2. immediatly after Chriſts Aſcention and Glorification, at the right hand of his Father in Heaven. The Foundation of this Maxime is laid *John* 7. 39. *The Holy Spirit was not yet given, becauſe that Jeſus was not yet Glorified, viz.*, was not yet

yet given in that extraordinary manner, as it was to be, *Acts* 2. upon his Glorification, and these were part of those Gifts at his Ascention, *Eph.* 4. 8. *When he ascended up on high, and gave Gifts unto men*, according as the Prophecy went before of Him, *Psal.* 68. 18. And therefore when he was ascended, he thus powred out the Spirit, *Acts* 2. beginning. See also verse 32, 33. *This Jesus hath God raised up whereof we are all Witnesses; Therefore being by* (or at) *the right hand of God exalted, and having received of the Father, the Promise of the Holy Spirit, He hath shed forth this which ye now see and hear.*

This is one of those extraordinary Gifts of the Spirit mentioned, 1 *Cor*, 12. 10. *To another divers Kinds of Tongues.*

To conclude this second Head, The Givings forth of the Spirit, as to the Baptism of it, is set forth by such Phrases, as is not applicable to any other Administration of the Spirit whatsoever, as *He fell on them, Came on them, Acts* 8. 16. and 10. 44. *The Holy Spirit* [*fell*] *on them.* So *Acts* 11. 15. *The Holy Spirit* [*fell*] *on them.* And 19. 6. *The Holy Spirit* [*Came*] *on them, and they spake with Tongues and Prophesied.*

Thirdly, For that great Question now amongst some in this Age. Whether this Baptism shall be given forth again?

1 *Answ.* First for that place, *Joel* 2. 28, 29. which some bring that it is yet to be fulfilled. I shall only say, The Apostle *Peter Acts* 2. 16, 17, 18. doth expresly quote it, as then fulfilled. *This is that which was spoken by the Prophet Joel, And it shall come to pass in the last days* (*saith God*), *I will Powre out of my Spirit upon all flesh*, viz. Men of all Nations, Gentiles and Jews, *And your sons and your daughters shall Prophesy*, that is, of both Sexes, *and your young men shall see visions, and your old men shall dream dreams*, that is, men of all Ages, young and old, *and on my servants, and on my hand-maidens, I will powre out in those daies of my Spirit, and they shall Prophesy.* That is, on all Conditions, Sons or Servants, bond or free. Yet that it was now but in Part fulfill'd, the two next verses seem to hint, viz. 19, 20. *And I will shew wonders in Heaven above, &c.* which words are also quoted out of *Joel.*

And that 'tis usual for Prophecies to have a double accomplishment, that is, to be fulfill'd at two several times, is clear, by comparing *John* 19. 37. with *Revel.* 1. 7.

There seems to be the same reason also, why it should be given forth again, as it was at the beginning, because of the Gospel, which is yet to be preach'd to all Nations, Tongues and Languages.

And possibly, As to the Gentiles at their first Conversion, *Acts* 10. 44. & 11. 15, 19. & 15. 7. 8. So some conceive, 'twill be powr'd out again, upon, or a little before the Calling and Conversion of the Jews.

I determine nothing, only these following Scriptures seem to hint such a thing. *Isay* 32. 15. & 44. 3. *Ezekiel* 39. 29. *Zach.* 12. 10. *Joel* 2. 28, 29. In all which places read the Context, and Consult them at your leisure.

However there is not the least shew in Scripture that this shall be again till towards the calling of the *Jews*, much lesse for the continuance of it in all ages, as there is for the Baptism of Water, and the Supper of the Lord, and other Ordinances.

And therefore that place *Acts* 2. 38., 39, where there is a Promise made of it, unto Repentance and Baptism in water, it must certainly be understood of, and limited to, the Primitive times, else what were this but to Question the truth of Repentance or the faithfulnesse of God, in performing promises, which God forbid? What were this but to open a wide door to question either the truth of the word of God, or the Truth of the work of Gods spirit in the hearts of men and women in all ages since the Apostles, and so to condemne the generation of the righteous?

And that this cannot be the meaning of these words of *Peter*, because then it will follow that all the believers in the Primitive times, were thus Baptized with the spirit.

The meaning then of *Peter* in this place must be this, by encouraging of them to Baptism of Water, he promiseth them the Baptism of the Spirit. That is, that in so doing, possibly they might receive these extraordinary gifts spoken of in the beginning of the Chapter, without which they could not have them.

And

And that these extraordinary gifts were intended by God, chiefly for the Primitive times, both for the preaching of the Gospell to all Nations, and for the confirmation of it, hath been cleared already. So *Mark* 16.17. must be understood. *These signes shall follow them that believe.* *Viz.* not to all that believe in all ages, nor to all believers in the first age. But to some few extraordinarily, to fit them for the Ministery of the word, else we might all question the truth of our faith. And among other signes in the Text, this is reckoned for one *They shall speake with new Tongues*, and vers. 20. These signes are expressly said to be given for the confirmation of the Gospel. *They went forth and preached every where, the Lord working with them, and confirming the word with signes following.*

So *Heb.* 2.3,4. *How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing witnesse, both which signes and wonders, and with diverse miracles, and gifts of the Holy Spirit.*

FINIS.

FINIS.

The Contents of the Chapters contained in the former Discourse.

CHap. 1. *That the Baptism of Water is an Ordinance of Jesus Christ still in force; And to continue to the end of the World.* pag. 1.

Chap. 2. *That the Manner of the performance of this Ordinance, is, by Dipping.* pag. 9.

Chap. 3. *That the Subjects of Baptism are Grown Persons fitly qualified, and not Infants.* p 15.

Chap. 4. *Containing the Arguments for Infants Baptism, with Answers to them.* p. 20.

Chap. 5. *Shewing the use of the Doctrine of Baptism.* p. 33.

Chap. 6. *Of the Baptism of the Spirit.* p. 38.

5

A SERMON

Preached at the
PUBLIQUE FAST
the ninth day of *Aug.* 1644.
At St *Maries* OXFORD,
BEFORE
The honorable Members
of the two Houſes of
PARLIAMENT,
There Aſſembled.

By
PAUL GOSNOLD *Maſter of Arts.*
And publiſhed by Authority.

OXFORD,
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[1644]

PSAL. 122. 6.

Pray for the peace of Jeruſalem.

TO tell ye that my text is pertinent, were to diſtruſt your ſenſe; for there are but three words in it, and the firſt concernes the *day*, the ſecond the *times*, the third the *ſtate*: *Prayer*, a principall end of *Faſting*, is proper to the *day*: *Peace* is ſeaſonable in theſe divided *times*: *Jeruſalem* brings in the *State*: But three words (I ſay) in the Originall, שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִָם but they are all three *Verba Trojana*, pregnant words, every one containes a catalogue: *Pray*, all duties in one: *Peace*, all bleſſings in one: *Jeruſalem*, all Cities and States in one. *Pray*, *&c.*

Every word playing his part will divide the Text into a ſingle act, and a double object: or into an *Act*, an *Object*, and a *Subject*: the *Act* or duty;

Pray: the Object of prayer, *Peace*: the Subject of Peace, and yet the Object of Prayer too, *Ierusalem*. But I will invert the order of the words: and because the *Object* in nature is before the *Act*, and the *Subject* before them both, I will first speake of *Ierusalem*, next of *Peace*, and conclude with *Prayer*.

These words were written for our instruction, and therefore, though *Ierusalem* be only nam'd, all Cities and States are meant; *David* for *Ierusalem*, *We* for great *Britaine*, every man intercede for his Country, and Christ for us all.

Pray for *Ierusalem*, for these reasons.

1. *Homo est animal politicum*, Man is a creature naturally both needing, and desiring society, therefore it is not good for man to be alone, nor were it safe for men to be together, but in *Ierusalem*, under some forme and frame of government: for *homo homini lupus*, nothing is more wild and cruell then man, if he be not tam'd by authority: out late confusion and violations of Politicall order, have made *England* like the sea about it, where one fish hunts and preyes upon another. Vncontrolled licentiousnesse, though to the grosse conceited vulgar it seemes to be liberty, yet wee find by dismall experience, that it produceth nothing but disorder, injustice, rapine, and insupportable slavery:

ſlavery: for now violence and the ſword beare ſway, every man does what he can, and the ſtrongeſt takes all: wherefore it was well and wiſely ſpoken of *Calvin*, *Politie or government is of no leſſe neceſsity, and of farre greater dignity then bread and water*, I may adde, then the ayre we breath in, or the Sun that gives us light: for indeed there is no living without it; at leaſt men would be driven to live ſolitary in woods and caves, like beaſts, and ſalvages. Therefore it is a fundamentall duty to pray for *Ieruſalem*.

2. We ſee in the great world, how all parts of it diſpenſe with their particular affections to their proper Elements, when their generall duty to the Vniverſe requires it: Stones would forſake the earth, the place of their private repoſe, & mount as high as Heaven to fill a vacuitie to heale a wound in Nature. So alſo in the Microcoſme, the little world of man's body, if the heart, the mother of life be diſtreſſed, preſently the ſpirits and bloud flock and flow from all parts to relieve her. Now if (as learned *Hooker* obſerveth) thoſe voluntary actions are moſt agreeable to reaſon, which doe moſt reſemble the neceſſary workes of nature; then as it is in the naturall, ſo in the politick body it ought to be, every part ſhould have a maine

care of the whole. Therefore it is our naturall duty to pray for *Ierusalem*.

3. If the Sunne should draw the Ocean dry, or the Ocean swell to quench the Sunne; if Heaven put out his lights, or Earth keepe in her fruits; the Winds hold their breath, and the Clouds stop their Bottles, what would become of the world? and if the world should perish, what would become of them? So if we, the particular members of *Ierusalem* (for what is *Ierusalem* but our selves incorporate?) should withdraw our duty, she could not subsist; and if she doe not, neither can we: if the whole be ruin'd, the parts must suffer; if the tree fall, the branches wither; if the Kingdome be over-run, who sees not, who feeles not, that the substance, lives, and liberties of private men must needs go to wrack? Therefore, though we have no care of the Publick, but referre all things to our selves, and our domestick commodities, yet because these are inclosed in the happinesse of the Vniversality, it is our necessary duty to pray for *Ierusalem*.

4. Prayer is the expression of desire, the object of desire is Good, the greater good is to be preferr'd before the lesse, the publick good is incomparably greater and worthyer then the private,

vate, by how much a whole Societie is more worth then one man. Therefore it is our principall duty to pray for *Ierusalem.*

5. To these reasons I will adde Gods commandement, which we cannot disobey, unlesse first we will be unreasonable. *Honour thy father and mother*; if the parents of our flesh, the authors of our generation and being, ought to be honoured, then our King and Country, to whom we owe our preservation and well-being, are worthy of double honour: for it is better to be well or happy, then simply to be; as it is worse to be miserable, then not to be at all. *Honour thy father and mother. Ierusalem* is the mother of us all, &c. Our Country (saith the Orator) is *major altera parens*, our Grand-mother; wherefore we must do all we can to honour her; inwardly, with our judgements and affections; outwardly, with our endeavours and devotions: the least we can do is to *pray* for her. Therefore it is our bounden duty to *pray* for *Ierusalem.*

But because *Ierusalem* without *peace* were no right *Ierusalem*, that is, the Scene of *peace*, or where peace is to be seene; but rather a very *Babylon*, a Citie of confusion: Therefore in the second place pray for *peace*, the peace of *Ierusalem.*

1. Many

1. Many are of the minde, that, though men had perſiſted in their primogeneal integritie, there ſhould have beene dominion and government amongſt them: yet (as profound *Hooker* noteth) if *Adam* had not fallen, there is no impoſſibility in nature, but they might have liv'd without it. But all agree in this, our fall and corruption made it neceſſary: For when there were but foure perſons in the world, (but foure that we reade of; howſoever, no great multitude) one brother murdred the other; and, as their number, ſo their malice and miſchiefes increaſed; for reſtraint whereof, there was no way, but to come to compoſition, and by common conſent to authorize one, or more to ſuperintend the quiet and ſafety of the reſt; to defend them, who were not able to defend themſelves, to curb the unruly, to diſtribute to every one his due, and ſo preſerve the peace and tranquillitie of all. Seeing then an inclination to peace was the originall ſpring of civill communities, and the eſtabliſhment of peace the very end, whence they had their beginning; and ſeeing the end is *bonum primæ intentionis*, though obtained laſt, yet deſired firſt; firſt in our purpoſes and wiſhes, this is a duty, which hath none before it, to pray for peace, the *peace* of *Ieruſalem*.

2. But

2. But if peace be not larded with prosperity, 'tis not worth the praying for: for as prosperity without peace is but an *uncertaine felicity*, so peace without prosperity is but *secure misery*. Did we dwell in a barren desert, or a pestilentiall aire, in the Acherusian fens, or under the North-pole, we should find cold comfort in our peace. But peace here, peace, in the language of the Holy Ghost, doth signifie the confluence of all earthly blessings, the entire masse of humane welfare. Some render it, *Salutate Ierusalem*, for the *Iewes* saluted them, to whom they wished all happinesse, with this complement, *Peace be unto you*. Peace then, according to the sacred idiome, is the Rendezvouz or Magazine of all that good is: For all that good is either *honestum, jucundum, utile*, honest, pleasant, or profitable; as for *decorum* it is but a glosse set upon the rest, or a reflection from them.

1. Peace is honest, for it is nothing but a sweet resultance from the due observation of good Lawes; Shee's the daughter of righteousnesse, saith the Prophet, *Isa.* 32. 17. 'tis a fruit of the holy spirit, saith the Apostle, *Gal.* 5. 22. Righteousnesse and peace kisse each other, as the *Psalmist* sings most sweetly; 'tis founded in charity, which is the comprehension of all Christian vertues. Psal. 84. 10.

2. Whether peace be pleaſant, or no, I appeale to your now quickned experience. What is more wiſhed, or would be more welcome then peace? What is better or ſweeter then peace? What is more ſplendid and beautifull then peace? Peace is that faire *Aſtræa* that linketh men together in the golden fetters of mutuall amitie, and maketh them to live, as if, their perſons being many, their ſoules were but one. Peace is the harmony of the world, the ſmile and ſerenity of the earth, the hanſell and image of our happineſſe in heaven, the tutelar Saint of Kings and Princes, the very forme or ſoule of a Common-wealth, the nurſery of Arts, ſhortly, a Paradiſe where all accommodations for this life and the next do grow. *O how good and pleaſant a thing it is to ſee Brethren to dwell together in unity!* If there were no poſitive pleaſure in peace, yet as it is the greateſt torment to be depriv'd of Heaven, ſo it is not the leaſt of pleaſures to be freed from Hell: οὐδὲ χὸ τὸ μὴ ἔχειν κακὸν, ſaith the grand Philoſopher: 'tis a pleaſure to be rid of that which diſpleaſeth us; to be freed from this hell of ...rre, the fire and brimſtone, ſtormes and tempeſts, plagues and vexations of it; if for no other reaſon then this, how pleaſant a thing is peace? 3. Peace is profitable;

Rhet. 1. 11.

for

for in that encomiaſtick Pſalme of Peace, it is not onely compared to the fragrant oyntment of *Aaron*, but alſo to the prolifique dew of *Hermon*, fructifying the fields of *Sion*; *Pacis alumna Ceres*, peace and abundance go together: therefore ſhe is emblem'd in a faire woman holding a *Copia-Cornu*, a horne full of flowers and fruits in one hand, and leading *Plutos* the good of riches in the other, to paint out unto us, that riches and plenty are the inſeperable companions of peace. O what a bleſſed Trinity conſpire in this Vnity! Certainly they know not what is good for themſelves, who doe not pray for peace, the peace of *Ieruſalem*.

3. The greateſt benefit of peace is, to improve it to that end, for which God had given it; namely, the advancement of religion, and the exaltation of his ſervice. 'Tis a moſt unthankfull alienation of his favours, to abuſe them as as we have done; turne his grace into wantonneſſe, conſume our fertile peace in making proviſion for the fleſh, to ſatisfie the luſts thereof, to make our backs fine, and our bellies full: Better follow the warres, then thus to ſtaine our peace. God ſends peace for holyer purpoſes, that we ſhould *lead quiet lives in all godlineſſe and honeſtie.* 1 Tim. 2. 2. that we

ſhould *ſow the fruits of righteouſneſſe in peace*: *Iam.* 3. 17. that *being delivered from the hands of our enemies, we ſhould ſerve him without feare*: *Luc.* 1. 74. If *Hannibal* were at the Ports, *Rabſhache* upon the Walls, the *Rebels* now within our Workes, what a wilde confuſion would rout your attention? Put men into a bodily feare, and quite marre their devotion. The *Iewes* were thrice a yeare to worſhip God in *Ieruſalem*; now in the time of Warre 'twas ill travailing the Countrey, men were then affraid to ſay, what *David* was ſo glad to heare, *Let us goe into the Houſe of the Lord.* The *Pſalmiſt* therefore being exceedingly delighted to behold theſe meetings, and wiſhing in his heart they might never be interrupted, from the deſire of his ſoule breathed this flagrant ejaculation, *O pray for the Peace of Ieruſalem.* Indeed it is the very beauty of peace, a bleſſed ſpectacle to ſee men trooping to Church; endearing themſelves with the mutuall offices of pietie, like thoſe in the eighth of *Zachary*, lovingly inviting, calling, and exciting one another, heare you neighbour, friend, brother, *Let us goe into the Houſe of the Lord.* The free and ſolemne exerciſe of religion is ſo great an happineſſe, as we can enjoy no greater, till we come in Heaven, and the

principall meanes to bring us thither. Therefore it is as much as our ſoules are worth to pray for peace, the peace of *Ieruſalem*.

But after we have beene ſo cruelly ſwing'd with the *iron flayle* of warre, ſure no man can be ſo mercileſſe to himſelfe, as not to be glad of peace. To moſt of thoſe, who were ſo forward at firſt to blow the coale of this terrible conflagration, if S. *Auſtin's* queſtion were now put, *Vultis pacem?* would yee have peace? how greedily would they anſwer? *Cupimus, amamus, volumus*, yes, with all our hearts. But how ſhall we repoſſeſſe our ſelves of it? *Hic labor, hoc opus eſt*: for we are growne to deſperate extremities; we have loſt our ſelves in a Labyrinth of moſt perplexed difficulties, and can finde no clew to winde us out of it; our breach is too wide to be healed, our wrongs too great either to be ſuffered, or to be ſatisfied; our quarrels by mutuall ſlaughters incenſed to implacable hatred, and our peace ſo ruin'd beyond all reparation, that a temper now, reconciliation now may ſeeme impoſſible. But what is impoſsible with man, is poſsible with God, therefore *Pray*. He, he alone can recollect the pieces of this ſhattered Kingdome, and joyne them together againe in a firme and laſting peace, therefore Nehem. 1. 3.

pray; doe but aske and have, ſpeake and ſpeed. *Pray for the peace of* Ieruſalem.

1. God, the onely object of prayer, is the authour of peace and lover of concord: his chiefeſt title in the New Teſtament, is, the God of peace; to intimate this great ſtates-matter is at his diſpoſing. Knowing then from whence peace doth come, hereby we know whither to goe; whither for peace, but to the God of peace? at him we cannot come *pedibus, ſed precibus*, not with the feet of our body, but with the feet of our ſoule, our affections lifted up in prayer. Prayer then being the onely avenue to God, who is the onely giver of peace, tis the onely meanes to procure it. There-pray. *Pray for &c.*

And here I may opportunely ſally out upon the *Epicurean* and *Iudiciary Aſtrologer*; for if their doctrine be true, this of my text is falſe. The *Epicure* makes God like *Æſops Incurioſus*, not caring how the world goes: whatſoever befalls us, be it peace, be it warre, it is not long of him who lets all things run at random, to hap as hap may: as if it were an *Indecorum*, a thing unworthy the ſublimity of his ſtate, to vouchſafe the caſt of his eye upon ſublunary matters;

Scilicet

Scilicet is ſuperis labor eſt, ea cura quietos
Sollicitat.

But goe to the beaſts of the field, thou *Epicure*, and they ſhall teach thee; to the foules of the aire, and they ſhall tell thee; to the flowers of thy garden, and they ſhall inſtruct thee: for if God be carefull to feed lions and ravens, and to cloath lilies, how much more ſhall he regard men and humane ſocieties, O ye of little faith? Next, the *Planetarian* gravely tells us, that for our long, almoſt miraculous former peace we may thanke our ſtars. whoſe kind aſpect and propitious irradation was the cauſe thereof: and that warre hath ſince been kindled by the fiery influence of *Mars*, inflaming the cholericke humour of Potentates. If ſo, then the beſt Phyſitian were the beſt States-man: and what needed ſo many conſultations, overtures, propoſitions, and umpires of peace, when a good Purge would have done the feat? Biſhop *Fotherby* confuteth theſe men by *Pſal.* 75. 6. *Promotion cometh neither from the Eaſt, nor from the VVeſt, nor from the North, nor from the South:* not from the Eaſt, whence the Starres come in their *diurnall* motion; nor from the Weſt, whence they goe in their *naturall* motion; nor from South or North, whence they come and goe in their motion of *Trepidation*;

from

from none of these *motions* doth *promotion* come, therefore the happinesse of States doth not hold of the Starres. But shall we in good earnest confute these men, or shall we laugh at them? To confute them were to *answer a foole in his folly*; therefore either pity their blindnesse, or laugh at their madnesse, and so let them goe.

2. I might by many Scripture Examples shew the force or rather omnipotence of prayer; what power it hath over men, over devills, over the elements of the world, over God himselfe. To cite a few proving the efficacy thereof for the publique good. When *Pharaoh* and his *Ægyptians* were ready to cut him and his *Israelites* to pieces, *Moses* by prayer divided the Sea, and escaped from them. When *Corah* and his complices made an insurrection, and disturbed the peace; the same *Moses* by prayer opened the mouth of the earth, and sent them quicke to hell. When God *Exod.*32. would have dispatched all *Israel* at a blow, the selfe same *Moses* held his hands by prayer so strongly, that God seemes to aske *Moses* leave to strike them; and like one strugling to get loose, but could not, cries out, *Let me alone*: Let thee alone! *Quis tenet te Domine* (replies Saint *Augustine*) Lord, who holdeth thee? Why, that doth *Moses* here, that I cannot have

have my will upon theſe rebells. Cannot? Not for want of ſtrength, for who is like to the Lord in power? but for the aboundance of his clemency, which would not ſuffer him to lift up his hand againſt that people, for whom his faithfull ſervant ſo earneſtly beſought him. I might name more, but theſe are enough to ſhew how effectuall it is to *pray*, to *pray for the peace of* Ieruſalem:

3. Take this for a rule. Prayer implies the uſe of all ſubordinate meanes requiſite for the obtaining of that we pray for. We muſt not ſtand wiſhing and woulding and doe juſt nothing: This very thing hath undone us, like the Carter in the fable, who when his Cart ſtucke faſt in a ſlough, ſets him downe and cries amaine, Helpe *Hercules*, helpe: *Hercules* appearing chid the lubber; helpe you (ſaid he) and I will helpe. Our devotion muſt be ſeconded by our devoire. To our *prayers* we muſt joine our *purſes* and our *perſons*; not onely *pray*, but *fight*, and *pay for the peace of Ieruſalem.* Pray and pay too? *durus ſermo*, this is no good Sermon, who can endure to heare it? Pray if you will, the whole Liturgy over; outpray a falſe Phariſee, a babling Papiſt, an extemporanean Enthuſiaſt, with all their *orationes ſine ratione*, their endleſſe ſenſeleſſe effuſions, yea and faſt into the bargaine,

ſo we may ſcape Scot-free and *pay* nothing. But no penny no *Pater-Noſter*, as good neither the one nor the other, as not both together; both theſe muſt meet, or no *peace* will be concluded. For this deduction is obvious to every mans reaſon: Our peace we ſhall never recover, if the rebels may have their will; their will they will have, if we be not provided to breake them of it; proviſion cannot be made without money, money cannot be had without contribution, therefore out with your purſes, and *pay for the peace of Ieruſalem.*

I may boldly ſpeake it: He can neither be a good *Subject*, nor a right *honeſt* man, who for the preſervation of the King, Religion, Lawes, Liberty, Learning, the Churches and his Countries peace, would not thinke not onely all the money in his purſe, but all the bloud in his body well ſpent. Chriſt hath commanded us to *give vnto Cæſar the things that are Cæſars*: and inforced the commandement by his owne example, who as Lord *Verulam* well obſerveth, *never wrought miracle about money matter, but onely to pay tribute unto Cæſar.* But enough of this: for he is too much a ſtranger to theſe hard times, that thinks to do any good by chargeable doctrines. Now for fighting, although the perverſeneſſe and obſtinacy of our

enemies

enemies hath left us no other way to raiſe our collapſed peace; yet it is not ſo comely for us who are or ought to be Angels of peace, out of this place to ſound the Alarmes of warre, and to whet mens courages to cut throats. Onely this I'le ſay, whoſoever out of a conſcientious regard had to his duty, obliged by the lawes of God and men, ſhall looſe his life in the ſervice of the King, I dare not deny that man the honour of a Martyr.

4. Prayer is for, or againſt: if we be friends to the peace of *Ieruſalem*, we muſt be enemies to the enemies of it; if we pray *for* that, we muſt pray *againſt* theſe. Now if God be the authour of peace, warre and diſcord can have no authour but Gods adverſary the Devill; and they that are the ſtirrers up and fomenters of it, muſt needs be his inſtruments whoſoever they be. If the peace-makers be bleſſed, *for they ſhall be called the ſonnes of God*; then curſed are the warre-makers, curſed to the pit of hell, for they ſhall be called you know what: if there be any devils upon earth, theſe are they; as like their father, as if they had beene ſpit out of his mouth, who was a lyar, and a murderer from the beginning. Therefore we need not make any ſcruple of praying againſt ſuch: againſt thoſe Sanctimonious Incendiaries, who have fetched fire from

heaven to ſet their Country in combuſtion, have pretended Religion to raiſe and maintaine a moſt wicked rebellion: againſt thoſe *Nero's*, who have ripped up the wombe of the mother that bare them, and wounded the breaſts that gave them ſucke: againſt thoſe *Cannibal's* who feed upon the fleſh and are drunke with the bloud of their own brethren: againſt thoſe *Catiline's* who ſeeke their private ends in the publicke diſturbance, and have ſet the Kingdome on fire to roſt their owne egges: againſt thoſe tempeſts of the State, thoſe reſtleſſe ſpirits who can no longer live, then be ſtickling and medling; who are ſtung with a perpetuall itch of changing and innovating, transforming our old Hierarchy into a new Presbytery, and this againe into a newer Independency; and our well-temperd *Monarchy* into a mad kinde of *Kakiſtocracy*. Good Lord! what wild irregular courſes have theſe men runne, ſince the reines have layen looſe upon them? I am afraid, they will never leave chopping and changing, plotting and practiſing, till in concluſion they bring all to confuſion, all to an *Anarchy* or ſavage *Ataxie*, *Prayer*, *Peace*, *Ieruſalem*, and all. Therefore it is no breach of charity to pray againſt theſe men. How long, Lord, how long holy and juſt ſhall our bloud and wrongs be

unrevenged

unreveng'd upon them? how long ſhall the Devill and his inſtruments have place and power to deface and defile thy Temples, to profane thy ſervice, to perſecute thy miniſters, to purſue the life and honour of thine Anointed, and to ſeduce the ſilly people like ſheepe to the ſlaughter? How long ſhall they blaſpheme thy Name and Religion by making it an inſtrument of ſuch helliſh practiſes? How long Lord, how long holy and juſt?

Thus have I runne through the parts of my Text. I have ſhewed ye, that our chiefeſt care ſhould be for *Ieruſalem*; that the greateſt bleſsing we can wiſh *Ieruſalem*, is *peace*; that the moſt effectuall meanes to procure *peace*, is *prayer*. Therefore, *pray for the peace of Ieruſalem.*

Let naturall-hearted men, that wiſh the conſervation of the world; Let loyall Subjects, that are tender of the ſafety and reputation of their Prince; Let true Patriots, that regard the flouriſhing condition of their Country; Let devout Chriſtians, that thinke it an happineſſe to enjoy the free uſe of religion; Let whoſoever deſire to ſee good dayes, and the lives of them and theirs prolonged and proſpered upon earth; Let us all, that have beene tormented with the furies of a long Warre,

joyne in a maine army of Supplicants, and *Pray for the peace of Ieruſalem.*

Before theſe cauſeleſſe Warres began, (cauſeleſſe, for though the meritorious was too apparent, yet the next immediate cauſe is ſomewhat myſtick and wondrous:) Before (I ſay) theſe cauſeleſſe Warres had cut aſunder the *Gordian* knot of our well-ſetled *peace*; God had advanced this Nation above all Nations with ſo rare and continued courſe of proſperity, that all the world, and all the ages in the world could hardly patterne it; for which ſo much we owed unto his heavenly bounty, as we were never able ſufficiently to pay: And therefore if we did not give him an infinite number of thankes, and praiſ'd him with our mouthes, & magnified him in our hearts, and glorified him in our lives, and did all we could to ſet forth and celebrate his matchleſſe goodneſſe and indulgence towards us, we were the moſt ingratefull, and conſequently the moſt hatefull people under heaven: For God in the firſt of *Eſay* ſummons all the world with a tragicall *Proſopopeia*, to wonder at ſuch, as monſters, rather then men. *Heare O Heaven, give eare O Earth, and be aſtoniſhed: I have nouriſhed and brought up children, and they have rebelled againſt me.*

Doubtleſſe

Doubtleſſe this black ſinne of ingratitude, our unthankfulneſſe in not acknowledging, and our diſſoluteneſſe in abuſing ſuch ſingular favours made us longer unworthy of them. For beſides that Warre and Deſtruction having taken their progreſſe through the neighbouring Countries, according to the ordinary deſtinie of earthly things, our turne was likely to be next: Did not our ripe ſinnes expect the ſickle? Did not their extreame enormity, leaving ſcarce any feare, that we could be worſe; and their brazen impudencie, leaving as little hope that we would be better, argue the meaſure of our iniquities to be brim-full? hath not our more then heatheniſh profaneneſſe and impiety, our exorbitant pride, and foppiſh gayetie, our ranke voluptuouſneſſe, riot, luxury, and moſt ungracious abuſe of Gods innumerable mercies, provoked his Juſtice to bring upon us the ſame or worſe calamities, then have ſo long, and doe ſtill afflict the wretched Territories of the diſmembred Empire? Therefore it is high time, now that we are at the pits mouth of utter undoing, ready to be tumbled in, with penitent hearts and teary eyes, with all fervency and importunity *to pray* unceſſantly *for the peace of Ieruſalem.*

When from this generall, which is confeſs'd on all

all ſides, I deſcend to the inquiſition of more particular and nearer cauſes of our preſent miſerie, I am ſtruck ſilent with amazement; my thoughts are all confounded, I know not what to ſay to it, unleſſe I ſhould aſcribe the diviſion of States to the conjunction of Starres, unleſſe men at certaine periodicall times were carried into it by a fatall ſway; that ſuch eager and mortall contention ſhould flame from little or no provocation.

Or if there be any cauſe other then fatall; was it, that we were come to the deſperate reſolution of *Æſops* Aſſe, who made no haſte to fly from the enemies, preſuming they could not load her with heavier burdens then her Maſter? It cannot be denyed but ſuch Aſſes were numbers in the Kingdome, till ſad experience, the fooles Miſtriſſe, made them finde and feele to their coſt the little finger of the Rebels to be heavier, then was the hand, loynes, and whole body of the King.

Or ſhall I thinke Religion, that moſt ſpecious pretext, the onely ſound whereof (for, dull ſoules, they skill little of the ſubſtance of it) doth ſo mightily bewitch and inveigle the people? Shall I think this to have been the true genuine cauſe? Nothing leſſe. For our religion of old was (ſaith *Lactantius*) and ſtill is to be defended, (eſpecially againſt

thoſe

those whom God hath set over us) not by *fighting*, but by *dying*; not by cruelty, but by patience; not by wickednesse, but by faith; not by breaking out into rebellion, but by constancie in suffering. And yet these men, with stupendious boldnesse, have pretended religion for all their barbarous and bloudy actions; and made the doating multitude believe, That all this killing and slaying is for the glory of God. For the glory of the Devill, is it not? I am sure the Devils glory in it, and make merry in hell, that we are so mad upon earth; they sit clapping of their blacke hands to see us together by the eares; there, there, so we would have it. It is no new art to dissemble, and to set a good face upon a bad cause; but if there were the least affecting sense of religion in the hearts of men, if they had any tast of Heaven or Hell, it would not, it could not be thus. 'Tis impossible mindes seasoned with the sweet doctrine of the Gospell, which commands us to love our very enemies, should entertaine thoughts of deadly hostility against their friends and brethren. Certainly the Devill hath distill'd the quintessence of his serpentine policie into this stratagem, to convert religion, which God intended for the firmest bond of amity, and which naturally conserves the peace and incolumity of States and

Kingdomes, into the maine cauſe of warre and bloud-ſhed. The Chriſtian religion; that that ſhould draw men to diſobedience, that that ſhould make them Theeves, Murtherers, Rebels, Traytors: O blaſphemy! Why, our religion is all for peace, the Author of it is ſtiled *The Prince of Peace, the Lambe of God*; who came into the world on purpoſe to *guide our feet into the wayes of peace*; therefore the Angels at his comming proclaimed *peace*; and when he was come, the religion that he taught us is called the *Goſpell of peace*; and it conſiſts of many admirable precepts of meekneſſe, patience, humilitie, innocence, ſubjection, charitie, &c. all the mothers and nurſes of *peace*; nay it denounceth damnation to all that break the *peace*. Let not then turbulent ſpirits and the troublers of *Iſrael* once offer to ſpeake of religion, for if our religion, that is, if the Goſpell be true (as who dare ſay the contrary?) there is no religion in them. *Rebellion is as the ſinne of Witchcraft*: 1 *Sam.* 15.23. Witches (they ſay) when they firſt covenant with the Devill, renounce their Baptiſme, renege their Chriſtianity: So they, that follow or favour rebellious courſes, had as good renounce *Chriſt*, abjure his Goſpell; for howſoever they may continue *formall Profeſſors*, they are *reall Apoſtates*. When I ſteadfaſtly view the palpable hypocriſie of theſe

times,

times, my minde leades me to thinke our greateſt Zealots, that perſonate Saints upon earth to be no better affected then *Machiavill*, who eſteem'd it wiſedome to *profeſſe*, but weakneſſe to *believe* any religion. And indeed nothing doth more ſtrongly poſſeſſe me with a feare of the large reigne of Atheiſme in theſe wretched dayes, than the generall abuſing and profaning of religion, by making it the grand engine of practiſes, a vizour to cover the face of all knavery and impiety, a meere legerdemaine to mock vulgar eyes: For, marke it; if the deſigne be to make a fortune, or to mend a broken one, to ſatisfie ſome revengefull or ambitious humour, the onely ſure way to effect it, is, to proclaime a Faſt, to overlay it with the faire colours of religion. Men now a-dayes would ſeeme out of meere devotion and conſcience to breake all Gods Commandements in the higheſt degree. O times! what can be added to the impudence of this age, wherein ſuch foule and horrible villanies, all manner of tyrannicall outrages are perſwaded, acted, and applauded, as ſingular teſtimonies of our good affection to Chriſt and his religion?

But to give over this Scrutinie: whatſoever the cauſe was, liſten to a prodigie, by which, without the helpe of a prophetick ſpirit, you may eaſily

prognosticate, what the effect will be. *Pliny* writes of a Serpent, called *Amphisbæna*, a Serpent with two heads, one where it should be, the other where the tayle should be, at each end a head: which two heads striving to goe contrary wayes, doe miserably straine and wring the body, and at last with continuall biting and fighting, woory and teare it all to pieces. To apply it were to reproach ye with dulnesse; onely, what can come of our unnaturall and virulent distractions, but such hopes to our enemies, such feare to our selves; joy to our enemies, sorrow to our selves; encouragement to our enemies, disheartning to our selves; and finally triumph to our enemies, unprofitable repentance to our selves? These things considered, it concerneth us to cry mightily unto the Lord, and with ardencie more then ordinary, to *pray for the peace of Ierusalem.*

Pray that *Ierusalem* may be as a City at unity in it selfe: pray also that she may have *peace in her borders*, peace with her neighbours: The word in the text is ירושלם *Ieruschalaim* in the duall number, that is, pray for the peace of the two *Ierusalems*, pray for the peace of *England* and *Scotland*: That as we have one land, one language, one religion, one King, one God; so we may be of one mind.

I speake

I ſpeake not this out of puſillanimity, or any baſe feare of that moſt inſolent and moſt unexcuſable enemie, for he carrieth the heart of a leveret in the boſome of a man, that being ſuperiour to his adverſary in cauſe, ſhould be inferiour in courage; but I ſpeake it out of compaſſion to my bleeding Country, and out of horrour and deteſtation of the infinite miſchiefes of civill warre, rapes, ravages, proſcriptions, depopulations, ſacking, burning, killing, and a world of miſeries. O caſt your ſorrowfull eyes upon the preſent lamentable condition of *England*, lately one of the moſt happy, potent, rich, reſplendent, renowned regions in the world; now nothing but a great ſlaughter-houſe, the true repreſentation of all the cruell and curſed effects of diſcord, the lively picture of all deadly calamities; behold in all places what harmes and havocke warre hath made, and then joine your acclamations with mine, *O bleſſed, thrice bleſſed be the Peace-makers.*

I will conclude with a briefe admonition, that *Ieruſalem* would not put a barre betweene *Prayer* and *Peace*. If prayer and religious duties (for prayer συναίβδω containes them all) be the moſt ſure preſervatives of peace while we have it, and the moſt ſoveraigne reſtoratives when we have loſt

it; then, by the Law of contraries, ſinne and impiety is moſt deſtructive and obſtructive of it. Therefore let us not, as our manner is, ſhift off and transferre the fault, for unleſſe we had no ſinne our ſelves, why ſhould we throw ſtones at others? but let every one call himſelfe to a ſtrict account, deſcend into his owne breaſt, and there like *Jonas* aſleepe in the ſides of the ſhip, he ſhall finde the cauſe of all theſe ſtormy commotions, his owne ſinne and tranſgreſſion: upon this diſcovery, let him ſadly weigh and deeply conſider what it is to be guilty of the deaths of ſo many thouſands, guilty of the deſolation of a moſt glorious Church, guilty of the ſubverſion of a moſt flouriſhing Kingdome: for to all theſe every mans ſinne doth make him acceſſary. For, as it appeares by that famous Dialogue betweene *God* and *Abraham*, if a Land be ſupported and ſaved by the righteouſneſſe of the Inhabitants, then it is loſt and ruin'd by the *wickedneſſe of them that dwell therein.* Righteouſneſſe and peace may kiſſe each other, but wickednes and peace cannot dwell long together. I might preſent ye with a cloud of examples out of ancient and moderne, prophane and divine ſtorie. How often in the booke of *Iudges* doe we reade, *againe Iſrael committed wickedneſſe in the ſight of the Lord?*

Gen. 18.

Lord? and *againe Iſrael committed wickednesse in the ſight of the Lord*: and againe, and againe, and *toties quoties*, *Iſrael* ſmarted for it, and were delivered into the hands of their enemies. But why ſhould I fetch in forraine Precedents, our ſelves at the preſent being a fearefull example of this truth to all the world? For though we had a wall of water, the Sea for our wall, as *Alexandria* had; Nah. 3. though we had a wall of wood, a mighty Fleet, as *Athens* had; though we had had a wall of braſſe, as (they ſay) *time was*, when we might have had; and a mighty rampire of mountaines, as *Ieruſalem* had; yet ſinne ſo abounding within, *centuplex murus rebus ſervandis parum eſt*, an hundred walls would not have kept the enemies out: no, nor the Horſes and Chariots of *Eliſha*, our prayers were not able to guard us: For *if we regard iniquity in our hearts, the Lord will not heare us*, ſaith *David*: Why ſhould he heare *us*, who will not heare *Him*? Why ſhould he give us *audience*, who deny him *obedience*? Why ſhould he reſpect our *prayers*, who diſ-reſpect his *precepts*? *Qui orat & peccat, non orat Deum, ſed deludit Deum*, to ſinne and pray, and pray and ſinne, is not devotion but deluſion: Nay, for us to pray for peace, who have abuſ'd it to his diſhonour, and will not be reclaim'd by Warre, is *impudens poſtulatio*, a very impudent requeſt.

requeſt. *We know* (ſaith the blinde man in the Goſpell) *we know*, as if it had beene an increated
Joh. 9. notion, *we know that God heareth not ſinners*. If then we come before him with our ſinnes unrepented, with foule and contaminated conſciences, lifting up impure hands; pray we never ſo earIſai. 1. neſtly, *Give peace in our time, O Lord*; Speak peace unto us, O moſt gracious God, *Pacem te poſcimus omnes*; what anſwer can we expect, but ſome ſuch as the furious *Iehu* made to *Iehoram*? What peace, ſo long as your ſinnes and iniquities are ſo many? and then let fly his arrow and kill us all. Therefore, as God directs ye by his Prophet, *Waſh yee, and make yee cleane; ceaſe to doe evill, and learne to doe well*: and then we may goe with boldneſſe to the throne of heavenly grace: then come, and let us joyne the deſires of our mindes, and the requeſts of our mouthes; Let us with one heart, and one voyce, *Pray for the peace of Ieruſalem*, that *peace within her walls*, and *proſperity within her palaces* for ever and ever may dwell. Which the God and Father of *peace* grant, for Jeſus Chriſt's ſake, who is our *peace*, through the Holy Ghoſt the *bond of peace*: To which undivided Trinity, the glorious patterne, and bright mirrour of all *peace* and *unity*, be praiſe and honour now and ever.

FINIS.

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